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Flood clean-up gears up in U.S. Midwest

Christian relief groups prepare for long-term support

Marian Van Til

ST. CATHARINES, Ont. — The "flood of the century" in the American Midwest has been of such magnitude that it's hard to assess the toll it has taken, both in physical assets and in emotional devastation. Latest figures attribute some 45 deaths to the flood. Property damage and crop loss estimates have risen to a staggering $10 billion.

There was much initial help offered as the waters rose — sand bags, food (including hot meals), drinking water, medical supplies and other needed items have come from the Red Cross and Salvation Army, particularly, and emergency social services are being provided by the U.S. government.

Large Christian organizations like World Vision have also been able to focus on filling immediate needs. World Vision sent a half-million dollars-worth of its expanded $1.65 million flood-relief budget to Des Moines, Iowa, and St. Louis, Missouri, in the form of emergency supplies, reports the Evangelical Press News Service (EP). Other World Vision monies are being used for baby formula, food, building materials, shoes and personal care items. The organization's "Project Home Again" is providing cash grants of up to $500 per displaced family in the Des Moines area. Forty churches in the area have asked World Relief, another large Christian organization, to coordinate a unified local response.

Fresh water

Various denominational relief agencies are also providing help. Lutheran Brotherhood has a flood assistance fund that is providing a matching amount for the first $100,000 donated to the fund — none of which will be used for administrative costs but directly for flood victims. Another $150,000 will go to local branches of the Brotherhood in flooded areas.

A smaller organization, the Adventist Development and Relief Agency (ADRA) has donated $20,000 to flood relief. And as waters crested and knocked out water plants, ADRA delivered fresh water to small towns along the Mississippi.

Mops and buckets in Christ's name

Help from a relatively small, church-related agency like the Christian Reformed World Relief Committee (CRWRC) and Mennonite Disaster Services (MDS) will focus on clean-up and various forms of long-term help.

Receding flood waters allowed CRWRC to send out its first group of clean-up volunteers only last week. Twenty people (including four Canadians) went to Davenport, Iowa, a hard-hit city on the swollen Mississippi River. This week, another group of 15 American and 20 Canadian volunteers went out, including a group of 16 from the Listowel, Ont., Christian Reformed Church.

Madeline Robins, executive's assistant in CRWRC's Burlington, Ont., office, says the agency has, through local deacons, put announcements asking for clean-up volunteers in Christian Reformed Church bulletins across Canada (as well as the U.S.). "We especially need people with carpentry or related skills," says Mike Bruinooge, CRWRC's Grand Rapids, Michigan-based administrator of disaster and volunteer services. "But we can use anybody."

Adds Madeline Robins: "We'd especially like young people. But if you're under 18 you need your parents' consent and would have to be accom-

See **EMPHASIS** -- *p. 2...*

PHOTO: CHRIS STEWART

The force of the Mississippi River breaks a levee near Davenport, Ia.

Russia to regulate 'troublesome' foreign missionaries

Bill Fledderus

MOSCOW — Earlier this month Russian President Boris Yeltsin refused to sign a controversial bill to regulate foreign missionaries in Russia. Critics, including the U.S. government, say the bill would have infringed on religious freedom and unfairly favoured the former state church (Russian Orthodox).

PHOTO: CC FILES

Has the Orthodox Church compromised the Gospel?

The bill would have amended the country's 1990 Freedom of Conscience law to require government licensing of all religious groups. It also would have banned all foreign missionaries without an invitation from a licensed group.

Yeltsin rejected the Aug. 3 bill, sending it back to Rev. Vyacheslav Polosin and the other conservative legislators of the Supreme Soviet parliament who originally wrote it. Yeltsin reportedly recommended changes to bring it into line with international human rights agreements.

If the Russian parliament cannot come to an agreement with Yeltsin, observers warn, it may still attempt to pass the bill without him. Rev. Gleb Yakunin, a parliamentary opponent of the law, has promised that if that happens he will appeal to the constitutional court to have the law repealed.

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In this issue:

Long-time reader Sophie Stark traces the development of her poetry p.10

There are stones which speak, Arthur White discovers . . . . p. 11

Thinkbit

If you don't organize yourself you fall under the tyranny of the urgent rather than the benevolence of the important.

From: *Practical Christianity*

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Law reacts to influx of evangelists

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"People weren't entirely sure of the effect the law would have had in its original form," says W. Thomas DeVries, director of Christian Reformed World Missions for Eastern Europe and the Commonwealth of Independent States.

If the legislation would have been used to bar foreign organizations, explains DeVries, the Christian Reformed Church (CRC) would still have been able to work through existing contacts with registered indigenous churches. But if officials had called for a complete re-registration of all religious organizations, including Russian ones, it could have meant a return to a discriminatory, Orthodox-only religious scene.

The bill was drafted earlier this summer in reaction to a flood of 1,000 foreign proselytizers — some say several thousand — who have come to the country in the past three years. Several of the bill's advocates pointed specifically to Billy Graham's massive Russian crusade as a key impetus. (Another evangelist whose rallies have recently made waves, according to the *Toronto Star*, is a Canadian: Peter Youngren of the Word of Life Church, based in St. Catharines, Ont.)

Mormons, Jehovah's Witnesses, Hare Krishna disciples and over 50 other religious groups have recently registered in Russia (not to mention unregistered groups). Many have brought scriptures, tracts, religious rock concerts and money — radically changing the country's religious environment.

DeVries says the CRC has not established "anything concrete" in Russia, though it has plans to start a centre in Moscow which would sponsor seminars and speeches. The centre would become a distribution point for help and literature from other church agencies as well. (The denomination does broadcast Christian radio and TV programs on national Russian networks.)

"If we ever do begin planting churches in Russia," asserts DeVries, "we would only do it in conjunction with Russian Christians, and it would be a major priority for us not to antagonize the Orthodox Church." Orthodox influence, even on politics, is "extraordinary" in Russia, he says, and cannot be compared to church influence in countries such as Hungary, Romania and Ukraine, where DeVries says the CRC has more established contacts.

But as the existing religious free-for-all makes clear, not all Western groups are as sensitive to cultural needs as the CRC. Reports say that most Russians find the confusing new array of religious choices overwhelming and threatening.

"Yeltsin will eventually sign some form of the proposed law," predicts Mikhail Morgulis, a Christian Russian-American broadcaster who has been following the events closely. "Yeltsin must keep good relations with the Orthodox Church, because there are many simple people in Russia easily swayed" by the Orthodox Church leadership. (Morgulis broadcasts in Russian for the Back to God Hour, the CRC's radio ministry. He also works with Christian Bridge, an organization in Carol Stream, Ill., that translates and prints Christian books into Russian.)

Emphasis is on long-term aid

...continued from p. 1

panied by an adult," she explains.

The Mennonites, too, have sent out calls for volunteers for six or eight locations. "There will be many opportunities to share Christ's love via the cup of water and the mop and bucket," says MDS director Lowell Detweiler.

Mildew and slime

Bette Van Heest, a volunteer CRWRC disaster relief manager along with her husband, Len, says CRWRC volunteers will do two- or three-week stints. They'll help dry out houses, tearing out and replacing wet dry-wall and insulation, cleaning mildew and slime out of basements — or entirely rebuilding houses.

Bette and Len were stationed in Pella, Iowa, for three weeks and just returned totheir home in Michigan. From Pella, they set up the work to be done by 150 volunteers across central Iowa.

Last week the Van Heests were replaced by new mana--gers. Mike Bruinooge explains the short stays: "We don't like people to stay longer than three weeks at a time because burnout can be a big factor."

"Our main emphasis has always been on the long-term effects of disasters," Bruinooge says, explaining CRWRC's approach. "We try to associate with a local group that knows what needs to be done. In Davenport there's a local interfaith (but mostly Christian) group that has agreed to let United Way coordinate relief efforts."

Bruinooge explains that CRWRC will "help them do an assessment of needs remaining after the federal government and the Red Cross have come and gone." And CRWRC will provide volunteer workers, some of whom may be sent to Pella, Des Moines, St. Louis or other flood-ravaged areas. "It's too early to tell," says Bruinooge, "but we'll be in at least two long-term sites, for at least a year or more."

There are CRCs in Pella, Davenport, St. Louis and Des Moines, but that in itself is not the determining factor in causing the CRWRC to move into a disaster area.

"The biggest factor is need, to help the poorest," asserts Bruinooge. But "if there is need and there are Christian Reformed people nearby [to link up with the relief effort] who can help meet that need, that will tilt us in going to that area," he says.

That's the case in the Pella area, says Bette Van Heest. "Reformed and Christian Reformed people have been working together here, they're pulling together in beautiful shape," she observes.

She describes what people have had to go through. "They're a bit in shock yet," she asserts. "Waiting for the water to recede is hard. You look at your house and see mildew on the ceilings, warped floors, sagging walls — and it was contaminated water. They can't live in their homes." and to make matters worse, "maybe 80 percent [of the people hit by severe flooding] don't have insurance — flood insurance is very expensive."

Van Heest, whose husband is a retired social worker, says part of the long-term help needed will be counselling, helping people deal with the depression and anger which often develop from such losses.

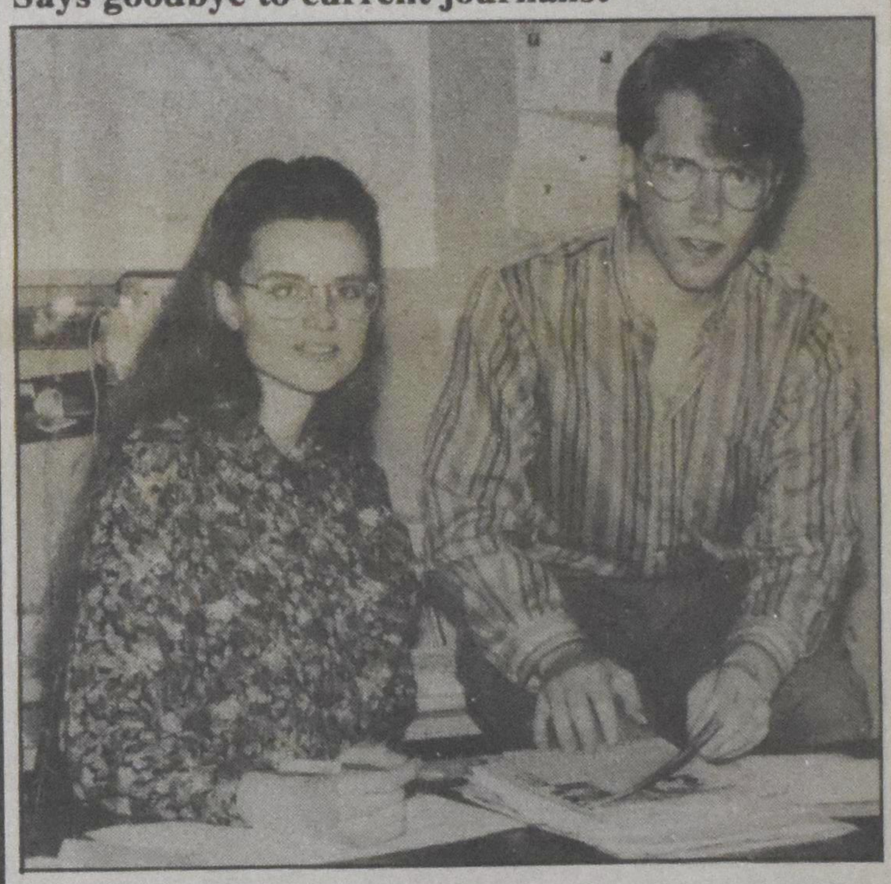
'Now it's our turn'

Not all relief efforts come from pre-existing agencies or church-related organizations. One such example is the community-based relief effort initiated in Canada that was organized by the Whitby, Ont. Chamber of Commerce. Called "Mission to Missouri," seven tractor-trailers filled with hay left on August 11 for that hard-hit state. The hay was donated by Durham region farmers to feed hungry livestock in flooded areas — crops are nonexistent in those areas, as will be next year's crop.

Retired farm implement salesperson and convoy organizer Bob Heron explained his motivation to the *Toronto Star*: "A lot of people have lost it all and don't have a thing to give their livestock. This is probably a drop in the bucket compared to the problems they're having, but it's going to help somebody. The U.S. is always the first to help other countries in need. Well, now it's our turn to help them."

C.C. welcomes new journalist

Says goodbye to current journalist



Marian Van Til

Christian Courier announces the hiring of Irene Bom as journalist and editorial assistant to replace Bill Fledderus. Bill left for Edmonton last week to begin graduate studies in English and creative writing at the University of Alberta.

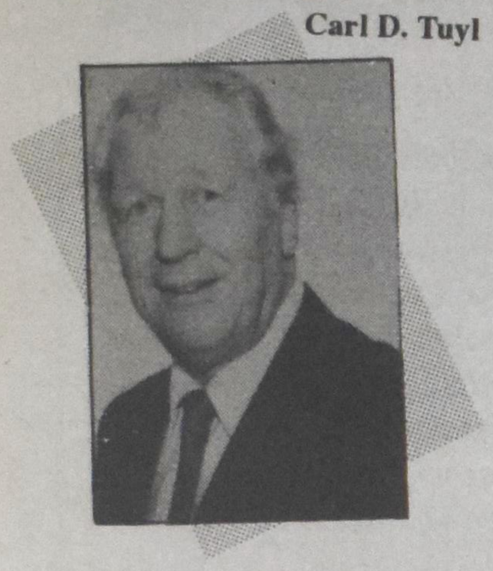
Irene, a native of Harley, Ontario (near Woodstock), graduated from Redeemer College and recently completed a master's degree in English literature at Queen's University in Kingston, Ontario. During her time at Redeemer she spent four months in France studying at the Sorbonne (University of Paris) and one month travelling through Eastern Europe. Irene has worked as a journalist for the *Tillsonburg [Ontario] News*. She has just moved to St. Catharines (with her cat, Sidney — but because the C.C. office already has two resident cats, Sidney will stay home while Irene works!). Irene will take over Bill's duties, including administering C.C.'s cross-country network of correspondents.

We believe we've gotten the right person for the job and we warmly welcome Irene Bom to St. Catharines and to her new duties at C.C. At the same time we're thankful for Bill Fledderus' two years with us. We wish him and his wife, Susan, God's blessing as they start a new life in Edmonton.

Comment

PRESSREVIEW

Carl D. Tuyl



Two articles in last week's papers are highly recommended reading for complaint-addicted Canadians who need their weekly fix of gripes. The first is by Jeffrey Simpson in the *Globe and Mail*. Simpson, commenting on the U.S. political system: "Weak party discipline means endless haggling, widely scattered concessions, a field-day for interest groups and quite often, gridlock. Canadians who seem so disillusioned with this country's parliamentary system might bear the U.S. experience in mind." He cites the political contortions President Clinton had to perform to get his economic package, already severely brutalized, through Congress.

★ ★ ★

The other article appeared in the *Whig-Standard*. Peter Trueman writes about his experiences during a recent trip in Europe: gasoline at more than three times Canadian prices; the tab for a roll, three thin slices of beef, a small plate of slices cucumbers and tomatoes, and a cup of tea: $16; a cup of coffee in Paris: $5; and the miniature demitasse, two-gulp version: $2.50. Trueman writes: "I heard more songbirds outside my rural Ontario window than I heard in two weeks in Europe." Perhaps C.C. should start an appreciation column in which writers could express their gratitude for Canada's blessings. The column could make a longer run than the most popular soap opera.

★ ★ ★

Auntie Kim, in between kissing babies, throwing pitches at baseball games and doing other look-at-me things, announced a set of reforms which kept the 750 Kiwanis members, her audience in Vancouver, oohing and aahing with delight. The do-away-with-patronage clause, especially, had a familiar ring to it. The speech, however, gave Kimfolk all over the country sufficient ammunition to sustain them in the coming election. Any time now we can expect the date to be set.

★ ★ ★

Even Mr. Chretien is now peeking out from behind wherever he was hiding. He appeared on T.V. to be interviewed by Wendy Mesley. He smiled a lot, and, *numero uno* in our hearts, wanting to impress us with his '90s, with-it posture, wore no tie. Mr. Manning, too, weighed in with some pre-election stuff, advocating the overhaul of the country's criminal justice system. He proposed, among others, that parents should pay for the criminal acts of their children.

★ ★ ★

Richard Lederer, a teacher in the U.S., collects the evidences of his students' learning. Here is one item from his collection: "The Bible is full of interesting caricatures. In the first book of the Bible, Guinesses, Adam and Eve were created from an apple tree. One of their children, Cain, once asked, 'Am I my brother's son?' "

★ ★ ★

A correspondent of the *United Church Observer* spotted this sign in a hotel in Budapest. The hotel had elevator problems and the sign read: "The lift is being fixed for the next day. During that time we regret you will be unbearable."

★ ★ ★

The earlier mentioned article by Peter Trueman had some other interesting items: England's Daily Telegraph reported that London has joined the ranks of Europe's poorest capitals. And almost half of the estimated 10 million non-nationals living in the European Community (43 percent of them, to be exact) have settled in Germany. France has the second largest non-national population — 24 percent of those living in the EEC.

When McDonald's opened up on the Champs Elysees just a stone's throw away from the Arc de Triomphe, one prominent member of the French arts establishment described it as a "cultural Chernobyl."

★ ★ ★

The Palestine Liberation Organization has not only financial troubles but suffers from conflict among members of its ruling rank. Hard-liners of the negotiating team in the peacetalks offered their resignation, and all of a sudden Arafat, the old hawk from way back, is now taking on new feathers and becoming dove-like. The unthinkable might happen — *is* already happening way back of the limelight in out-of-the-way meeting places: Israel talking directly face to face with the P.L.O.

★ ★ ★

Heracles, the cleaner of Greek mythology, might have had an easier job doing his sanitary number in the Augian mess than the people who want to purify the Italian parliamentary system. Parliament itself took the first step, though, by voting itself out of office. Nearly 20 percent of the members of that house are under investigation for serious crimes. Italy has had 52 governments since the end of W.W. II.

★ ★ ★

China's ruler is 88 year old, but in order to squelch rumours about his impending demise, his doctors gave him a clean bill of health and let the world know that the old man is fit as a fiddle; and if you believe that you might as well take out membership in the Flat Earth Society.

★ ★ ★

Nigeria's military dictatorship promised return to civil government by the end of this month. And whoever believes that might just as well believe that voodoo can break your shoelaces.

★ ★ ★

The U.N. is going broke. Secretary General Boutros-Ghali has written the member states that the organization's financial reserves are totally depleted. Going broke is like influenza; there's a lot of it going around. I catch it just about once a month. Contagious, maybe? Doctors should be called upon to give people shots against it. And churches should acquire immunity. Wouldn't that be nice?

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Major upheavals should not be threatening

It appears that both the largest and the smallest communist countries in the world are close to undergoing major transitions of power. In China Deng Xiaoping is reportedly close to the end of his life, and in Cuba Fidel Castro is close to the end of his political life.

Syndicated columnist Gwynne Dyer predicts that if a civil war can be avoided in China after Deng's death, China may become a shaky democracy in the next couple of years. If that happens the world will have gone from being one-third to nine-tenths democratic in just one decade, writes Dyer. (One in five people in the world lives in China!)

Deng's death will occur at a time when the over-heated economy of China's east coast needs to be cooled down drastically, something a new leadership may not dare to tackle immediately. The situation in China is critical, therefore. Think of what a Yugoslavian "solution" would mean to a country with a population of over a billion! Think of what it would mean to the rest of the world.

Cuba's fate, though less critical to world peace, is nevertheless significant to the Caribbean region. European, Caribbean and Latin American leaders are urging Castro to resign and hold free elections before the country's economy collapses and civil war erupts. Holding free elections will lead to the lifting of economic sanctions by Cuba's most important neighbour, the United States. A peaceful transition would be good for Cuba.

Whatever will happen in the near future, this is a time to remember the words of Psalm 113: "*The Lord is exalted over all the nations, his glory above the heavens. Who is like the Lord our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth.*"

Thinking of God stooping down to look at China and Cuba should make us feel more secure about what may take place there.

BW

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We need an oil change; make that 20-40-40!

As I was watching television ads one day I caught myself saying, "Liar!" at the beginning of every ad, and then I watched the ad to see whether I had been right. I never had to withdraw my accusation. Every ad told a lie. And the lie was not so much in what was said as in what was not said. You know the criterion: "Tell the truth, the whole truth and nothing but the truth."

How easily we are lulled into a state of stupor when it comes to ads. We don't care anymore. What's the use of fighting the lying spirit of commercialism?

Careless people don't love

Samuel Johnson once said that the prevalence of falsehood in the world is not so much a result of lies but of people being careless about the truth.

Being careless about the truth comes from sleeping at the post, from having a lackadaisical and lethargic spirit.

Careless people have a thousand-and-one excuses. They were too busy or they simply forgot. But for those who need help or justice, carelessness is a deadly attitude. You may just as well hate them as be careless about their plight.

Carelessness contrasts with the alertness that God seeks in his children: "You are children of light and children of the day.... So then, let us not be like others who are asleep, but let us be alert and sober" (1 Thess. 5:5,6).

Why is it important to be concerned about truth? Because the truth opens us up to the reality around us, which includes God and our neighbour.

When you tell a lie you create an anti-reality that is hostile to reality and to those who live in it. Lies block out God's revelation and destroy people, especially the person who tells the lies.

Being careless about the truth is creating an in-between, foggy world where truth and lies are allowed to mingle freely. Careless people unknowingly assist evil people who want to tell lies.

Balanced and stymied

I think of our society as an engine running on oil that has roughly a 20-60-20 consistency. Some 20 percent of the people deliberately lie and obscure the truth; 60 percent are careless about the truth; and 20 percent are truthful and care that the truth be spoken. (I have no statistics to back up my unscientific hunch!) The result of this consistency would be a kind of standoff.

Come to think of it, most groups probably have a similar consistency. Many churches have a 20-percent group that needs special attention; then there are the 60 percent that seem to cause little trouble but are not very active; and then there are the 20 percent who are active and alert. The result is that the 20 percent who are active expend much energy on the 20 percent who have problems. That leaves the 60 percent who are somewhat lackadaisical to be responsible for the growth of the church. Not much happens in such situations. The end result is a maintenance church instead of a mission church.

No doubt about it, 20-60-20 is a lame duck formula that needs to be reconstituted into something like 20-40-40.

When you're open to the truth and you care about the fact that the truth be spoken, you will also want to act on the truth. Truthful people are active people because the truth is an energizing force. The truth will set us free, also from lethargy and carelessness.

BW

Across the Globe

David T. Koyzis

Learning humility from contemporary politics

Occasionally I like to go back and reread some of the things I have written and published in the past, including this column. Of course "like" is probably a misleading word to use in this context, since my doing so is hardly motivated by delight in the cadences of my own prose. It is, rather, a way of keeping me humble. And, like any good Calvinist, I sometimes find myself driven to wallow in my own fallibility.

Writing about politics is a precarious venture in any age, and the literature of political science is strewn with the debris of failed prognostications of so-called experts. The last five years, however, have been especially unkind to academic political scientists, who have had to scrap a number of time-honoured assumptions and begin rebuilding their analytical systems from the ground up. As long ago as the fourth century before Christ, Aristotle observed that political science is an inexact science at best and that it is fruitless to seek the kind of certainty one expects from a natural science such as physics. Nevertheless, contemporary political scientists have often been slow to learn this lesson.

20/20 hindsight

Christians, not surprisingly, are usually more modest in their estimation of any human intellectual endeavour, whether physics or politics. Naturally I would prefer to identify with those who acknowledge that our understanding of God's world is always partial and imperfect. Still, I can't help cringing when I read what I wrote three years ago in this space that "the disintegration of Yugoslavia could turn out to be little more than a side-show." And I'm scarcely less chagrined at what I put in a review five years ago of Gorbachev's (remember him?) *Perestroika: New Thinking for Our Country and the World*, when it seemed safe to predict that "his reforms will be less radical than many of us would like to see." Ouch!

I suppose I can take comfort in the fact that I was in good company and that few (apart from Zbigniew Brzezinski and Aleksandr Solzhenitsyn) foresaw either the collapse of communism or the breakup of the Soviet Union back in 1988. Nevertheless, what must my students have thought two years ago when I asked them to read and review Gorbachev's book for a class in Soviet politics — an assignment which seemed magnificently irrelevant by the time the semester had ended and its author was on the verge of stepping down and his country disintegrated?

Insight and eaten words

In a few weeks I will be teaching a course in (what else?) post-Soviet politics. I may find reason to write about this experience here. Among the predictions which I will not — repeat, *not* — stick my neck out to make are the following: There will still be only 15 independent republics within the territory of the old Soviet Union. Boris Yeltsin will still be in charge of Russia at the end of the year. His fellow Russians will not restore the tzar to his throne. Armenia will still be fighting Azerbaijan. Georgia will still be on our minds. And a previous unknown ethnic group will demand anything ranging from more frequent garbage collection to a seat in the United Nations.

In the meantime, anyone who looks to this column for infallible insight into the world of politics is likely to be disappointed. But if the reader is willing to accept the errors along with the insights, then its author will happily risk having to eat his words on occasion.

Having been a terribly serious child, David T. Koyzis now volunteers one evening a month at the Henny Youngman Institute for the Comedically Challenged. The rest of the time he teaches political science at Redeemer College, Ancaster, Ont.

More respect for God's choice

We would like to comment on Carl Tuyl's warmed-over news-the-way-he-sees-it column. We are taking exception to the nickname he has seen fit to bestow on our new prime minister.

If her immediate forebear deserved to be (dis)respectfully called "Monsieur," she should at least be entitled to being called "Madame."

Let's show a little more respect towards those whom "God has placed in authority over us," whether or not we happen to agree with his choice.

Would it really be that difficult to refer to her as "The Right Honourable"?

Okke and Nita Bouma
Oshawa, Ont.

A slap on the wrist for Uncle Carl

Have you been wondering how the Rev. Carl Tuyl would address our new prime minister? *I* have. And now we know! He's going to address her as "Auntie Kim"!

After "Monsieur" we will now meet "Auntie Kim" quite regularly in "Pressreview."

Our parents taught us to respect those in authority, as they were put there by God. They found that command in the Bible. Because of what he is, brother Tuyl knows that full well!

Maybe he should sign his almost always excellent and humorous and much appreciated comments thus: Uncle Carl!

Gertie Wagenaar
Stoney Creek, Ont.

No need to change theology

I am very disappointed in the decision by the Institute for Christian Studies regarding the controversial views of professors Hart and Olthuis. I think it's a mistake to accomodate such departures from Reformed theology.

The compassionate "inclusive" theology of Hart and Olthuis sounds very much like the theology espoused by mainline churches. It is true, there are many in the Reformed community who would welcome these changes. There are many people, for example, who are exasperated with that they see as a moralistic, sexist, homophobic, right-wing church community.

While there certainly is some truth to these criticisms, the answer does not lie in changing our theology.

Dean McRae
Whitby, Ont.

Not acceptable from ICS prof

Please tell me what good it does for a board to "centre" its vision while allowing its instructors to jump in all directions.

I'm all for new ideas, and if a visiting non-Christian professor had come and used Gal. 3:28 to re-interpret Gen. 2:24, I would shrug my shoulders and think that, even though it sounds sophisticated and fits well with this age of "anything goes," the man surely does not know the Bible.

But to have a full-time professor at a Christian institute suggest things like this is going way too far.

Lena Holwerda
Chatham, Ont.

Feminism does not discredit mothering

Paula Dancy Crooks writes in the July 23 issue of C.C. ("Will tax laws continue to favour business suit over nursing bra?") that she does not have "equal rights with mothers who work outside the home because in the eyes of Revenue Canada and the average feminist I do not work."

As an "average feminist" I was surprised to hear that I think that women who stay at home to care for their families do not work. I (and many other feminists) agree with Ms. Crooks that tax deductions for child-care costs should be given to all who incur these costs, including to parents who work at home. Ms. Crooks offers no support for her allegations that many feminists see stay-at-home parenting as demeaning drudgery aside from a personal incident that happened "about 10 years ago."

Our society in general is responsible for the low status of parenting. Contrary to Ms. Crook's allegations, only feminists have published empirical studies that demonstrate the importance of mothering, and many of them (who are themselves stay-at-home mothers) have fought hard to enhance the status of such work.

I agree that Ms. Crooks does indeed have a legitimate complaint against Revenue Canada. However, most feminists do not hold the views ascribed to them by Ms. Crooks.

I invite Ms. Crooks to examine femininism first-hand by reading at least one of the many feminist books written by Christian women: Elaine Storkey's *What's Right With Feminism.*

Janet Wesselius
Toronto, Ont.

Letters/Comment

Proportional representation has its downside

John Hiemstra's article entitled "Democracy fails in Alberta" (July 9) calls for some response.The headline overstates the case. It implies that an electoral system in which not *all* the votes of the people (*demos*) are translated into a representative voice is undemocratic. As a proponent of the present plurality electoral system I would argue that the MLA for my constituency represents that constituency rather than the individual voters. Hiemstra's perspective takes us too far into an individualistic approach to representation.

I personally prefer the community or constituency approach. But this is not to say that our present system has no flaws. Indeed, the four weaknesses pointed out by Hiemstra are real. But a proportional representation system is not going to be a cure-all for the sickness that engulfs us. Countries that use proportional representation are beset with the same problems as we are: cynicism, greed, abuse of power, etc.

Internal squabbling

I fear that in a country such as Canada proportional representation would quickly lead to regionalization of the major parties and thus contribute to a break-up of the country. Also, while the plurality system encourages strong government, proportional representation inevitably leads to coalition governments with their perpetual internal squabbling.

Alberta's election serves as a perfect illustration. Hiemstra would prefer that the Conservatives would be accorded 38 seats, the Liberals, 34, the New Democrats 9 and Social Credit 2. In this scenario the Conservatives or the Liberals would need the support of the New Democrats to govern. This would give the New Democrats a power that is far in excess of their numbers. That's not very democratic.

The main point I wish to make is that one does not necessarily have to vote for a person in order to be represented by that person. To recover from the malaise that is affecting political systems everywhere a return to the application of biblical principles and virtues is necessary, not necessarily a change in electoral systems.

John Woudstra
Edmonton, Alta.

Why I vote *blanc*

Every election is a dilemma for me because every time I face the question: "What does our Lord and King want me to do?" At election time when I enter the polling booth I look over the candidates and ask myself: "Which one committedly strives for the recognition of the kingship of Christ in politics?"

By now I know that none of the mainline parties give a hoot about Christ's kingship.But what about the Christian candidates in the various parties? Even with them I have difficulty. All their sincerity does not take away the fact that they have identified themselves with a party that ignores Christ's kingship in politics! Hasn't Christ warned us not to identify ourselves with unbelievers?

I also have difficulty with the fact that, politically, Christians are divided. We can find Christians in any of the existing parties — opposing each other! Where is the unity of believers when they are *in* the world, a unity Jesus is so urgently praying for in his high-priestly prayer (John 17).

No other choice

So every time I face an election I vote *blanc*. As a Christian I have no choice — at least not in the voting booth. But I have a voice. I usually write a letter to the editor of our daily paper in which I publicly state why I voted *blanc*. And I express the hope that more, if not all, sincere Christians will do the same. Just imagine what an effect it would have if hundreds of like-minded people would place their names in a full-page ad in the local paper saying that they voted *blanc*.

We are apparently so engrossed by the secular idea that we must have power, that an action such as I propose is considered hopelessly out of tune with the modern world. Yet, there's no telling what the Spirit will do if we stick to our calling to do everything to the glory of our King.

We must study the issues of the day and approach every issue from a biblical perspective and see to it that the overriding idea must have as basis the constitutional law of Christ's kingdom: Love God above all and your neighbour as yourself.

Not ready

I don't think the Christian community is ready for a political party such as the Christian Heritage Party. A massive amount of groundwork must first be done to create awareness among Christians about their unique calling in politics. Let it be a Christian political movement first, the first step of which is to let the world know that we have no choice in the present situation and therefore vote *blanc*.

Joining the secular parties won't make these parties more Christian. What we are doing now is adapting ourselves to the terms of the secular world.

Syrt Wolters
Victoria, B.C.

Like the Lilies

To see a sunrise

"It's a chance in a lifetime!" I exclaimed as our two families sat around the campfire at Bruce Peninsula National Park one evening several summers ago.

"It happens every day," my husband, Marty, flatly pointed out.

But our enthusiasm did not falter. My friend Ellie and I were going to get up in the morning at whatever time was necessary to hike over to the bay to see the sunrise. It might happen every day, but I for one had never seen the sun rise over water.

We laid our plans, ignoring our scoffing spouses who would be left behind. Someone had to stay with the kids anyway.

"The time the sun comes up is in the newspaper," I said.

"Sorry, I used it to start this fire," said Marty.

We decided to ask the park staff. "They should know what time the sun rises; it's part of park life," Ellie reasoned.

The first ranger we asked said 5:20. His colleague thought 5:35, "...but, we're only on night shift, we don't know much about the sun."

Ellie and I calculated a 45-minute hike out to the bay from our campsite. Considering the possibility of a 5:20 sunrise, we set the travel alarm clock for 4:35. Full of enthusiasm, I volunteered to sleep with the clock and be responsible for waking Ellie and her 12-year-old son, Henry, who also wanted to come.

As a precaution, before settling down that night I asked Marty to please push me out of the tent in the morning. I knew my gung-ho evening self was no match for my groggy morning self.

Will it be worth it?

At exactly 4:35 the alarm startled me from a dream. In the dream I had awakened to an alarm in the dead of night and had laboriously dressed item by item with all the frustrations of misplaced and ill-fitting garments inherent in dreams. I was exhausted from dressing and hadn't even dressed yet.

Ellie and Henry were just coming out of their tent as I approached. We set off on the trail behind the campsites along the shore of an inland lake. There was a thick mist hanging over the water. We wondered if maybe it was too foggy to see the sunrise.

Tripping and stumbling over sticks and stones, we followed the trail away from the lake and through the woods to a clearing where it was light. My watch said 5:20. "Maybe the sun's up already. Maybe we missed it."

We ran across the clearing through a narrow stand of trees and came out onto the rocky shore of the bay. The sun was nowhere. The water was completely calm. There was a greyness over everything. The air was quietly lovely.

We sat on the rocks and waited... until 6 o'clock. "Maybe there won't be a sunrise today," I speculated. At 6:10 Ellie dug into her backpack for some juice.

Just then it happened. The sun began to rise by showing a sliver of pink peeking onto the water's edge. Rather quickly a pink ball floated up into the skyline and hung there. Then a red glow moved down across the surface of the ball. This was followed by a yellow glow and a glittering reflection which reached towards us across the water.

"Awesome," sighed Henry.

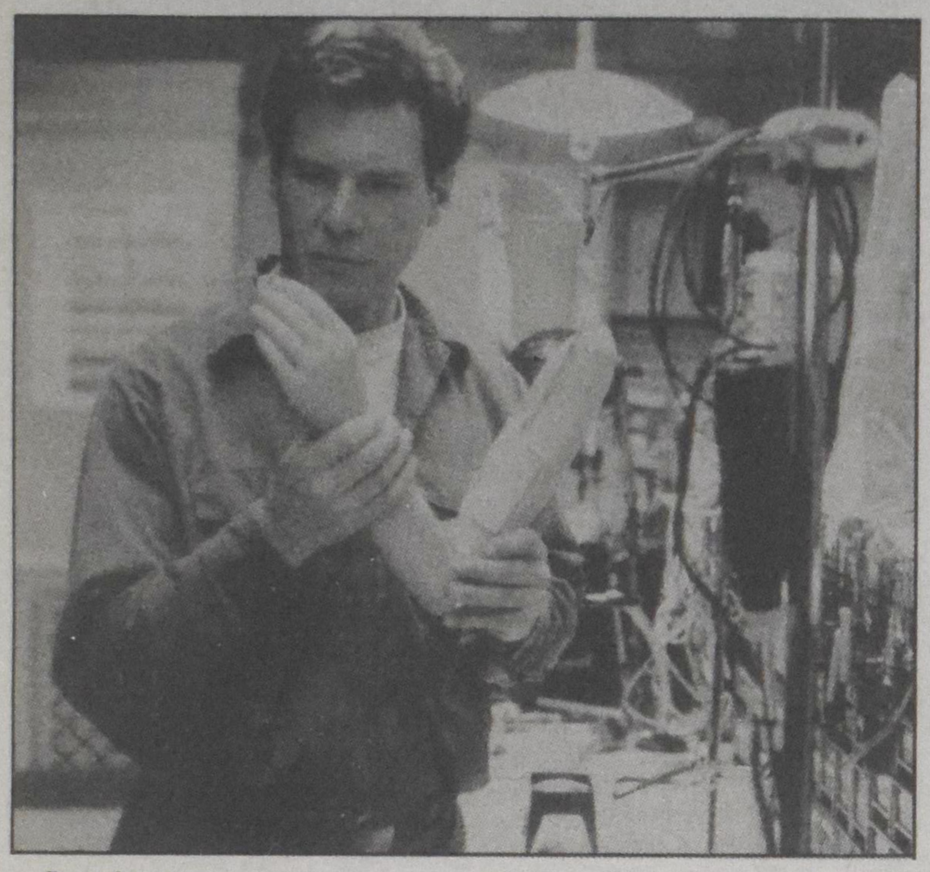
I wonder how many atheists have seen a sunrise over water.

Marian den Boer manages a desk-top publishing business from her home. She lives with her husband and five children in Hamilton, Ont.

The Fugitive

Cinema summaries

Marian Van Til



Rated AA
Stars Harrison Ford, Tommy Lee Jones, Jeroen Krabbe
Written by Jeb Stuart and David Twohy, based on characters created by Roy Huggins
Directed by Andrew Davis

The Fugitive was one of the most popular television shows of the 1960s, not so much because it contained some good acting (by David Janssen and Barry Morse) but because it hit a nerve in us human beings. It embodied a classic nightmare: being hunted, pursued — never safe, always moving, never able to be who and what you really are.

Now, writers Jeb Stuart and David Twohy and director Andrew Davis have brought Roy Huggins' TV characters to the big screen: Dr. Richard Kimble, a Chicago surgeon accused of murdering his wife; lawman Sam Gerard, who relentlessly pursues Kimble after he escapes custody; and the One-Armed Man, the real killer, who holds the key to clearing Kimble but who keeps eluding him.

This is undoubtedly the most satisfying transfer of TV characters to film that we've seen. Harrison Ford, a superb actor, has eyes that can look both hunted and haunted by the memory of a wife he loved dearly but whom a jury says he killed. As the other lead of the film, Tommy Lee Jones infuses Sam Gerard (here, a U.S. marshall) with a complexity that defies the hard-hearted, macho lawman stereotype. As with some people we first meet, we intinctively dislike Gerard. But as we see more of him we are compelled, bit by bit, to revise our judgment.

Dread

The film captures as well as a film can the dread and exhaustion of Kimble being pursued and the emotion-numbing fog that creeps over a respected and well-liked doctor who loses his wife, his reputation, his identity, and nearly his life. This *Fugitive* also adds an ingenious, contemporary subplot which involves shady dealings on the part of a pharmaceutical company and some medical practitioners.

An inexplicable fact, by today's standards, is Kimble's conviction in the first place. Unless the jury members all had bad experiences with their doctors and were down on the medical profession, it's hard to see how, despite the incriminating circumstantial evidence, someone as honourable as Kimble (backed by an array of character witnesses) would be convicted; and if he were, why he wouldn't appeal the conviction. The one highly improbable element of the hunt is Kimble's jumping over a several-hundred-foot-high dam and living to tell about it.

Emotional toll

On the whole, it's not hard to suspend some disbelief and accept the facts the film presents. The fine writing, acting and directing (including some unusual camera work and well-chosen music that dramatically add to the suspense) make that easy to do. Kimble's escape-from-custody scene near the beginning of the film involves a crashed prison bus and a freight train. The scene is as taut and terrifying as such a scene could be.

That scene and several others in *The Fugitive* are violent, but not gratuitously so. This isn't the slick, "entertaining," antiseptic blow-'em-up stuff found in action-hero films, where murder and mayhem have few, if any, human costs (except that the bad guys die). This is a human drama in which violence takes a brutal toll, physically and emotionally, and in which injustice, loss and fear take an obvious emotional toll as well. Justice and the truth do win out here; but, as is often the case in real life, it doesn't happen quickly or easily.

Discerning the spirits: **Packaging k.d. lang**

Agnes Kramer-Hamstra

As a people who rely on the Holy Spirit, we are challenged to discern the spirits of our time and place. A very tricky business, as we know: Scripture gives us abundant evidence of things not being as they seem. Beware the wolf in sheep's clothing (Matt. 7: 15), leaders who cry, "'Peace, peace' when there is no peace," (Jer. 8: 11). Scripture points us to the constant tension between the packaging and what lies within.

We are called to be a people who discern not only what is being said but *how* it is being said. Let's understand this in terms of our own lives. We can become so caught up in an issue that we do not consider the spirit in which we enter the discussion. Recently I heard myself yelling: *Stop screaming! You'll never settle anything that way!* to my children. Abortion clinics are bombed and abortionists are murdered by the very people who deplore brutality and killing. Discerning the spirits begins in our own back yard.

But we, who claim Christ and celebrate his love for all the world, cannot stay in our own back yard.

And so we meet the immensely popular Canadian country singer k.d. lang along our cultural path. Perhaps many of us would never have noticed k.d. But in the past year, she revealed her orientation as a lesbian. Not only did this sharpen her edge in the world of music, it perked up the ears of the sensation-seeking media. She has become part of the important public discussion about human sexuality. As Christians we cannot afford to ignore any of this.

k.d. lang's appearance on *Vanity Fair's* August cover has won widespread media attention. While the media used this occasion to nearsightedly squint at k.d.'s sexual orientation, they ignored what kind of packaging she was using. How k.d. packages herself tells us about the spirit in which she talks about sexuality.

Hallmark is smiling

Let's step back a moment from this piece-meal gawking at k.d.'s sexuality. lang appears front and centre on *Vanity Fair's* cover in, of all things, a barbershop chair. Suddenly, one envisions the *Saturday Evening Post* and a cover reminiscent of Norman Rockwell.

Roll over, Norman, here comes k.d. lang, in a rumpled, open-collared three-piece suit, settled into a down-home barber's chair, bliss all over (her) lathered face. The Hallmark company is smiling, so far.

But hold on: it's Rockwell with a twist. The normally burly gosh-shucks barber doing the shave turns into vampish Barbie-doll Cindy Crawford, her body parts arranged to exude eroticism. k.d.'s bliss comes from her mawkish indulgence in horseflesh.

Superficial eroticism

k.d. and Crawford confront Norman Rockwell's motherhood and apple pie portrayal of America and turn it inside out. Two women step behind Rockwell's cardboard facade and redefine down-home America.

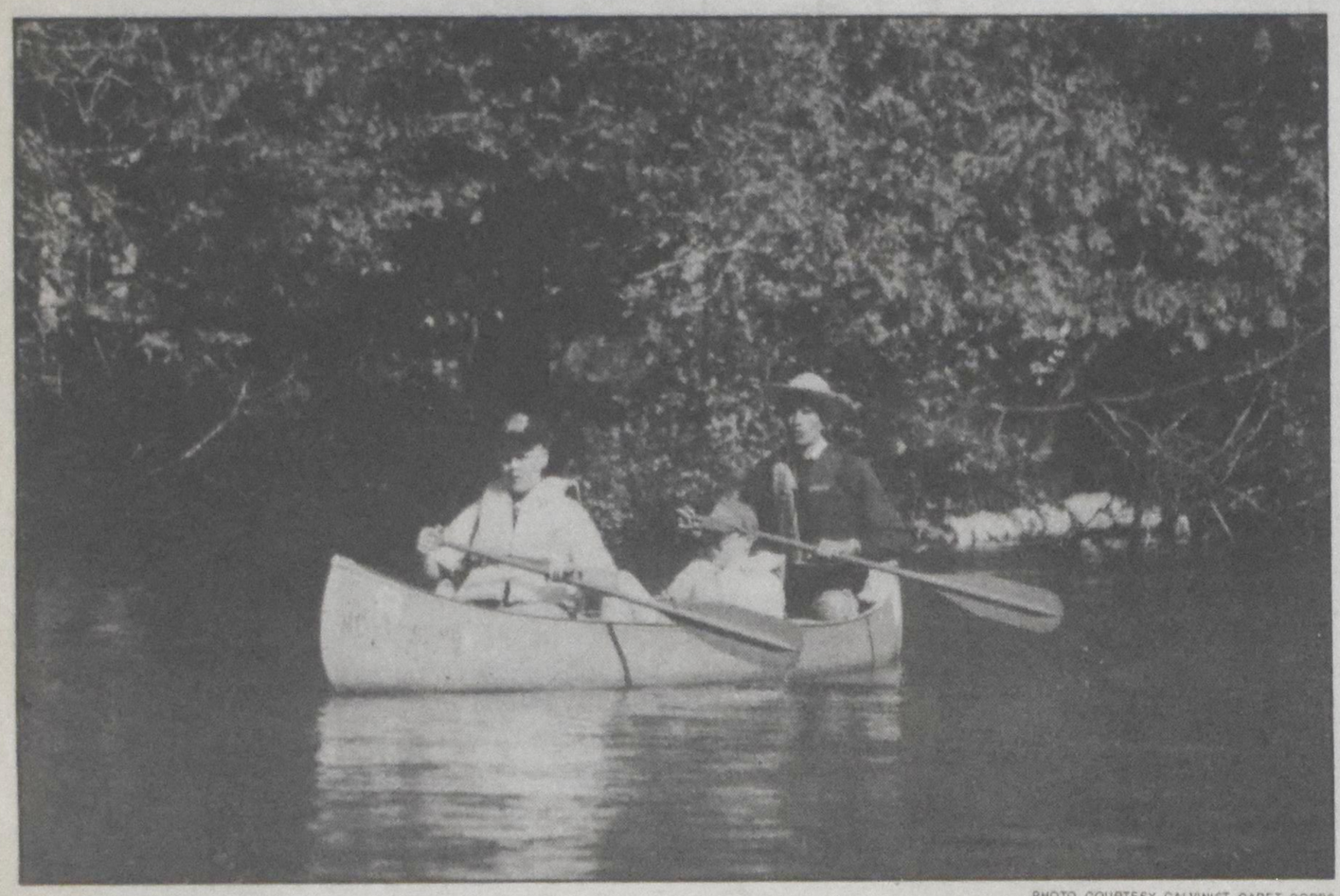
What the covers of Rockwell's *Saturday Evening Post* and *Vanity Fair* tell is very similar: they both speak the spiritual language of American *kitsch*. *Kitsch* addresses the world in cream-puff language. Norman Rockwell faced a post-war, racially explosive America with a glaze of sentimental nostalgia. k.d. and *Vanity Fair* enter this mode by treating the issue of sexuality with a superficial eroticism. In the world of *kitsch*, immaturity reigns: don't scratch the surface.

The kitschy mode k.d. chooses, to sell herself, trivializes the discussion of our human sexuality. The Canadian woman with the golden voice needs to break out of the boundaries that this spirit sets. You've come a long way, k.d.?

Agnes Kramer-Hamstra is a writer living in London, Ont.

Church, Marian Van Til, page editor

Reformed boys' clubs set up primitive camp



Canoeing: A favourite activity at the Cadet Camporee.

PHOTO COURTESY CALVINIST CADET CORPS

GRAYLING, Mich. (CCC) — Thirteen hundred campers from British Columbia, Ontario, Florida, New York, Iowa and 15 other states and provinces converged on a remote campground near Grayling, Mich., on July 21. They participated in a week-long campout called the "Cadet International Camporee," a primitive-style camp experience for 12 to 15 year-old-boys.

The camp was organized by 150 volunteer youth workers from Reformed, Christian Reformed and Presbyterian churches in the southwest Michigan area.

During the campout the participants lived in hand-made shelters, cooked over open fires, and participated in various outdoor activities.

The Calvinist Cadet Corps of the Christian Reformed Church coordinated Camporee registration and planning among its 640 clubs and 15,000 members in the United States and Canada.

In cooperation with the Michigan Department of Natural Resources the Cadet organization's volunteers laid out a temporary village with food distribution, medical, sports and transportation systems. The campers hosted an additional 3,000 visitors — mainly parents and family members — on Sunday morning, July 25, for a special worship service and a noon meal with the campers.

Daily activities included archery, orienteering and riflery, glass etching craft, and an excursion to the five-mile long Mackinac Bridge and Fort Michilimackinac, a restored outpost used in the early 1800's.

During this year's campout, the campers consumed 2,000 gallons of milk, 6,000 hamburger and hot dog buns and more than two tons of meat. "As far as we know, the Cadet organization's Camporees are the largest events of their kind in North America." stated Richard Broene, director of the International Cadet organization. "There are several youth organizations that put large groups into barracks-like housing, tents, or dormitories with central food services" Broene continued, "but this is the only group that has over a thousand people sleeping in handmade shelters, cooking their own meals in the open, and conscientiously returning a site to its natural condition when it is all over."

The campout had an underlying spiritual tone, set by the churches that sponsor Cadet clubs. The camp chaplain emphasized, among other things, respect for the environment, careful stewardship of natural resources and personal responsibility for God's creation. Daily devotions were led by the Rev. Ron Noorman, a pastor from Holland, Mich.

Cadet International Camporees are held once every three years in various remote locations throughout North America. They expose boys to wilderness survival skills, conservation issues, environmental concerns and spiritual topics. Previous Camporees have been held in Ontario, Colorado, Kentucky, Michigan, Washington, South Dakota and California. This year's event was the largest in the Cadet organization's 41-year history. Planning for the 1996 Camporee has already begun with the selection of a site in the Canadian Rockies west of Calgary.

The weekly crossword puzzle returns this week on page 19...

Canadians spread Gospel abroad without leaving kitchen table

MISSISSAUGA, Ont. (VM) — Canadian Christians may soon be joining the ranks of a new breed of missionary who spreads the Gospel in Cuba without even entering the country. Today's new "kitchen-table missionaries" are ordinary men and women and boys and girls who gather around their kitchen tables every week to stuff envelopes with tracts and miniature Scripture portions. They then mail these envelopes to spiritually starved people in Cuba, where conventional evangelism is forbidden by the atheistic state.

"Cuban customs still confiscates at least 30 percent of all Bibles and large Christian books entering the country, but our specially designed tiny Gospels get through in the mail," says Alan Sharpe, director of development with The Voice of the Martyrs, the Mississauga, Ont.-based evangelical mission.

"For the cost of a can of Coke a day," says Sharpe, "Canadians can become missionaries to Cuba as well. We supply the tiny Gospel booklets and miniature tracts. All Canadians have to do is mail them off with love — and lots of prayer."

Klaas Brobbel, executive director of The Voice of the Martyrs, says his office has the names and addresses of hundreds of people in Cuba who are crying out for more Christian literature.

"One of our supporters in England is home-bound because of severe arthritis," says Brobbel, "yet she sells her handmade cakes and dolls for postage stamps. In the last few years, Janet's thousands of letters, tracts and booklets have touched the hearts and strengthened the faith of tens of thousands of Christians struggling under communist persecution in Cuba." Every peace of literature is read many times over, adds Brobbel, and is passed hand to hand to be read by dozens of others.

Readers wanting to become "kitchen-table missionaries" to Cuba can write: The Voice of the Martyrs, P.O. Box 117, Port Credit, Mississauga, ON L5G 4L5. They'll send you packets of literature and a letter of instructions.

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Church

Word and Spirit

Andrew Kuyvenhoven

For those who are just married...

"If a man has recently married, he must not be sent to war or have any other duty laid on him. For one year he is to be free to stay at home and bring happiness to the wife he has married" (Deut. 24: 5).

Relationships are the most important values we have. If you have nobody to relate to you may as well be dead.

Establishing and cultivating a relationship takes time. But it is life's best investment. God knows it. That's why he said of the most intimate of all human relationships, marriage: "Don't disturb them for a whole year."

Marriage, a most sacred bond

The Israelite who had just married was exempt from military duty and from any other public obligation for one year because his obligation was to bring happiness to his wife. And that in a society in which military duty was a sacred duty. In Israel every war was a holy war, a *jihad*. Other nations have said "for God and country" when they went to war. But Old Testament Israel could truly say it. Of all nations, Israel was God's people. Here the honour of the country was the honour of God. And yet, when a man had just married, he did not have to obey the battle cry, for he had something more important to do: make his wife happy.

The basic cement of all our human relationships is Christian love. The Bible gives no definition of this love. But in 1 Cor. 13 Paul describes some of its qualities. And the first characteristic he names is patience. "Love is patient." That's the opposite of being short-tempered and intolerant. It implies an attitude of listening. Love allows for time to grow.

Excuses

In the parable of the Great Banquet (Luke 14: 16-24), a man has warned his friends that when the time is ready he expects them to come to dinner. But when the great moment of the party arrives and the servant calls the friends of the host, those who had been invited have their excuses: "I have just bought a field"; "I have just bought five yoke of oxen"; "I just got married so I cannot come."

The angry master then fills his house instead with all sorts of people, excluding those who were originally invited. The point is that the chosen nation, which knew of the coming salvation-feast, missed out at zero-hour while the Gentiles who were not invited preceded them into the banquet halls.

With respect to the "excuses" used in the story, they probably weren't as flimsy as we have been led to believe. Certainly the man who said, "I just got married so I cannot come" would have had reason enough to be released from any public duty, including participating in a holy war.

However, nobody may turn down God's invitation, not with a flimsy excuse and not for a weighty reason.

We must seek the Kingdom first. That does not mean that after we have paid our respects to the Lord we can go to other matters. But it means that God is first in all our relationships. The Kingdom first means his Kingdom or nothing.

God comes first, even if we are just married.

Andrew Kuyvenhoven is a retired pastor of the Chr. Ref. Church. He lives in Grand Rapids, Mich.

Catholic bishops conference celebrates 50th anniversary

OTTAWA, Ont. (CCCB) — During its annual plenary assembly in Ottawa, Aug. 26-31, the Canadian Conference of Catholic Bishops (CCCB) will celebrate its 50th anniversary. The occasion will be observed by a special eucharistic celebration in Ottawa's Cathedral-Basilica of Notre Dame on Aug. 28.

It was in October 1943 that Catholic bishops in Canada decided to create an official national association. The bishops established a permanent secretariat in Ottawa in the following year. The organization, then known as the Canadian Catholic Conference, was soon recognized by the Holy See.

The CCCB's objective has always been to assure a working collegiality among Canada's Catholic bishops and to aid them in carrying out their tasks as pastors and leaders.

Vatican Council II, which occurred between 1962 and 1965, created new and expanded expectations for the role of episcopal conferences.

"The CCCB has always tried to serve the people of God by enabling the bishops to work together on issues they hold in common," says Archbishop Gervais, whose two-year term as CCCB president ends on Aug. 31. "The conference has been and remains a forum for an exchange of views and for the promotion of collegiality."

Currently, the CCCB is active in issues of work, unemployment, war and peace, immigration, ecumenism, abortion, euthanasia, family life, social justice in Canada and the Third World and human rights.

As of March 31, 1993, the CCCB was comprised of 124 bishops, including 74 diocesan bishops, 18 auxiliary bishops and 32 bishops emeriti. Approximately 90 bishops are expected to attend the plenary assembly. The CCCB has its main offices at 90 Parent Ave. in Ottawa, and a staff of 79.

Conservative Presbyterian church growing

COLUMBIA, S.C. (EP) — The 1,200 commissioners to the Presbyterian Church in America (PCA) General Assembly meeting in Columbia, South Carolina, heard reports of steady growth. Gains in baptism, membership, number of churches and missions, home and foreign missionaries and Sunday School enrolment continued uninterrupted in the conservative Presbyterian denomination. Per member contributions and gifts continue to be among the highest of all American denominations with almost 30 percent of all contributions to local congregations going out to missions and other benevolent causes.

The commissioners heard of aggressive church-planting strategies to increase future growth, particularly in the northeast U.S. and in Toronto. Qualified pastors of established churches are being asked to leave the secure and familiar to begin new churches where none or few exist. Partnering with other evangelical denominations and para church agencies, the PCA is urging lay and ordained members to consider leaving home for a year or more as part of an army of 12,000 short-term missionaries to the former Soviet Union. The goal is to establish 80,000 churches over the next five years.

The Presbyterian Church in America (PCA) is the second-largest Presbyterian denomination in the United States. Because of similarity of names, it is often confused with the larger Presbyterian Church (PC-USA).

Church news

Christian Reformed Church

Classis meeting

Classis Eastern Canada will meet in regular session on October 19-20 at Calvary CRC, Ottawa at 10:30 a.m. All material for the agenda should reach James Kooistra, Stated Clerk, by Sept. 7, 1993.

During this classis meeting a *colloquium doctum* will be conducted for Rev. William Steele, formerly of the Presbyterian Church of Canada and currently serving as interim pastor of the Truro, N.S. CRC. Classis will also examine Candidate Norman Sennema, pastor-elect of the Charlottetown CRC. The examinations will take place on Tuesday, Oct. 19 beginning at 1:30 p.m.

Attention: All Subscribers

NEW RATES EFFECTIVE SEPTEMBER 1, 1993

The last time subscription rates were amended occurred **January 1, 1991,** to account for the Goods and Services Tax (G.S.T.). Having just completed another financial year, we are compelled to increase the rates, by about 5.5 percent, due to the impact of the ongoing recession and increased costs.

Effective **September 1, 1993,** the rates will be:

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three years	$111.00	$90.00 US
Overseas - one year	$125.00 airmail $70.00 surface mail	

Stan de Jong
Manager

Poetry

New poems and old from Sophie Stark, a long-time reader

Sophie Stark (nee Haan), one of the first poets ever to be published in *C.C.*, recently submitted some new work — and it's better than ever. To recognize the breadth of her contribution, we've asked her to tell a few details about herself in the letter below, focusing particularly on the years 1949-1950, when her first poems, "Easter Day" and "Prayer," were published in what was then called the *Canadian Calvinist*.

PHOTO COURTESY SOPHIE STARK

Sophie and Bill Stark at the wedding of their youngest son, April 22, 1989.

Tableland

I could celebrate Communion
at this tableland
whose golden altar-cloth is laid
beneath the elements of harvest.
No matter that the cloth
trails, gully-pleated,
sodden-edged,
through some forgotten little creek;
I too am soiled with things of earth
as I approach the altar rail.
But here,
under cathedral skies
where light is pale and pure,
God comes to me
with cleansing,
sustenance
and peace.

[August 1993]

Point of View

When I say "stars" do you consider
textbook and computer to calculate
their size
their speed
their possible gyrations,
and do you speculate upon their origin?
When I say "stars" do you regard the heavens
as part of God's creation?
Do you marvel at the order of their orbits,
and praise Him
for His vigilance
that keeps them there?
When I say "stars" do you remember
childhood summer evenings
when you fancied every star
a threadbare spot in Heaven's carpet
worn there by angels' dancing feet?
Were you comforted to think
that through those tiny holes
you saw the radiant light
of the hereafter
shining right at you?

[August 1993]

Easter Day

How tranquil is the dawning,
How silent is the morn;
How hushed the earth's awakening,
When Easter Day is born.

How solemn is the moment
As we pass back through time,
To hear the sweetest message
The church bells ever chime.

Then joyful and victorious
The ringing message flows;
"Rejoice today, oh Christians,
For Jesus Christ arose!"

[March 1949]

Letter from Sophie Stark

My parents and I emigrated from the Netherlands in the late 1920s when I was four years old. We came to the Vermillion area of Alberta where I attended a one-room rural school. I completed high school by correspondence and took my teacher training at the University of Alberta.

In Edmonton I boarded at the home of Rev. Paul De Koekkoek, the founder of the Canadian Calvinist, *and thus it was inevitable that I would send my first poetic efforts there. As you may notice, those poems reflect the typical expressions of verse at the time: poetry was regular in rhyme and rhythm (to the extent that content often suffered) and "exalted" language was required to convey spiritual meanings.*

After five years of teaching in both public and Christian schools I married Bill Stark, an oilfield worker who had immigrated just after the Second World War. For five years we followed the rigs in central and southern Alberta. We finally settled in Rocky Mountain House, on a farm where we still reside. (Our eldest son has now taken over the operation.)

Though during the first few years Bill often had to be away three weeks at a time working on the rigs, we wanted to be settled for our children's education. That meant I was sometimes left at home in the winter with six young children and 60 sheep to care for, but — thanks to my strong farm background — I managed. I even learned to drive a car so that we could take ourselves to church (though to hear my kids tell it, I learned to drive in the ditch). Eventually life became easier financially, and we were even able to make visits to the Netherlands.

I became a member of the Alberta Christian Writers' Fellowship in 1983, where I learned much and where I was encouraged to use free verse and more casual language. For seven years I was president of the organization, retiring last year.

My husband and I are now enjoying our retirement. I like to read and to embroider, and I am thinking about compiling a series of poems about Alberta and its landscapes.

Prayer

Let me not rest on triumph and success
To say, "Regard MY work," for it is not mine own,
But Thine, oh Lord — what Thou hast wrought.
My humble efforts Thou didst richly bless.
For Thy great goodness may these words express
My gratitude; and yet they come to nought
When I behold Thee — who was without spot,
Yet came to bear man's greatest wickedness.
Thy love, so deep, will cover all our sin;
The prophet's word fulfilled, Thy work is done.
Ours is begun — Thy kingdom to proclaim.
Then may each word of mine serve to draw in
All those who know Thee not, oh Three-in-One,
And point to peace and glory in Thy name.

[May 1950]

Feature

Stones which speak

Art White

For her birthday one year, I gave my wife, Alice, $100 worth of bulldozing. Her hillside garden needed contouring and the foundation for our new addition needed backfill; but first on the operator's list was to level a decades-old dumpsite which obstructed our panoramic view of the lake which bounds our property on the north.

The broad blade easily skimmed off generations of rusted cans and assorted non-burnables, but was slowed to a costly pace by a mound of melon-sized round stones, upon which the dozer tread slipped along as if on so many ball bearings....

"There's a lot of work in this pile," said the dozer man, as I saw my C-note meter away. Then I realized that he was referring to the story within the mound, for these stones were the sum of what it took to clear the field above. This nearly immovable mass told of the never-ending diligence of those families who had worked this land before us.

The rubbish-free mound still stands within our lakeview but is no longer an eyesore. Those stones "speak" to us now as part of the history of the efforts it took to clear and work our modest acreage.

Rock fences

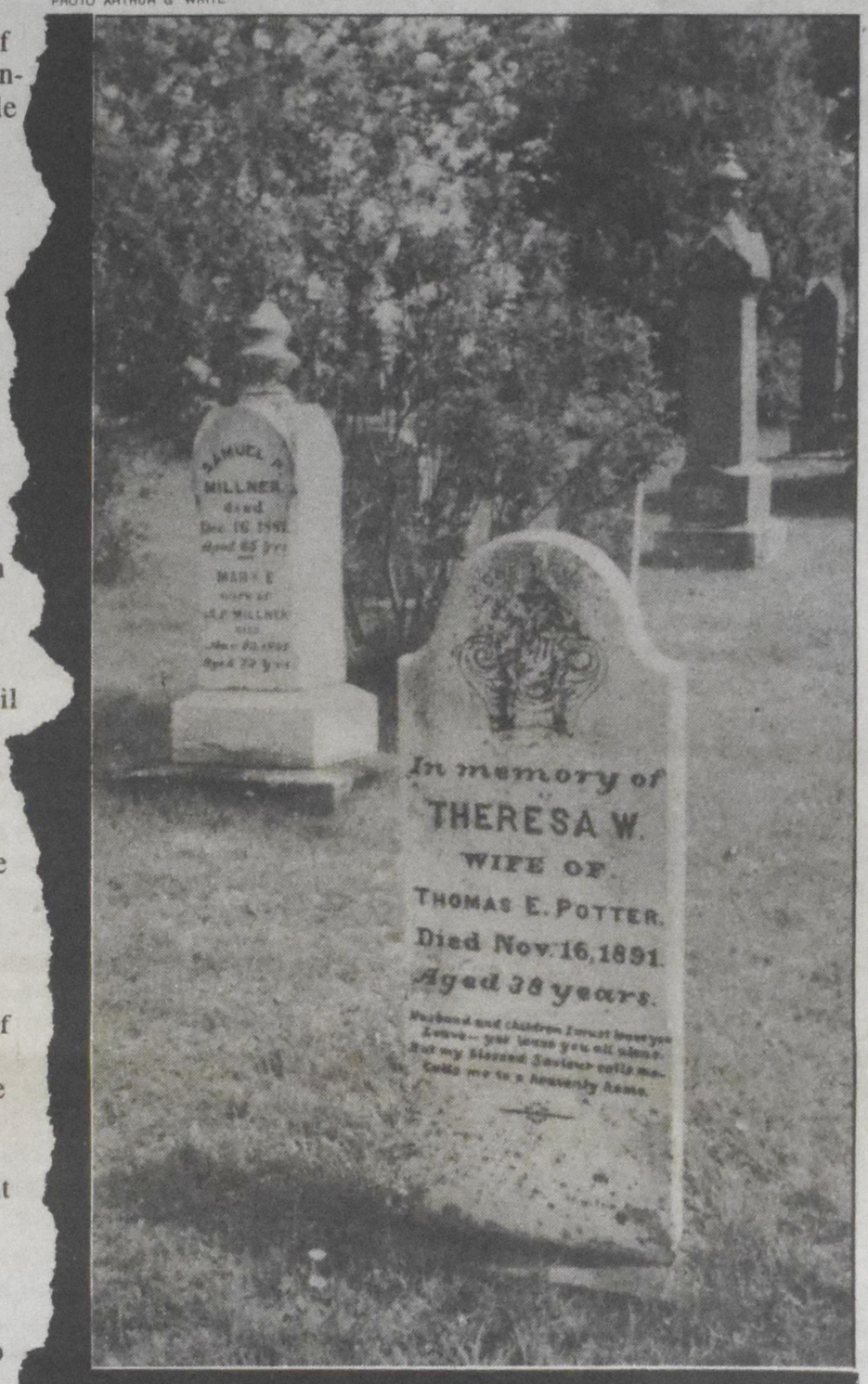
Some of our property is bounded by shoreline; most is marked by lines of piled stone (piled on our side of the line, as was the rule). Even in the woodland (which is the greater portion of our 117 acres) a more or less straight line of knee-high stone wall charts the unmistakable boundary of what is *our* woods (and not our woods).

In places, the stones are topped with decaying tamarack poles (larch) upon which is still strung a couple of strands of rusted wire. That, too, tells me something of how farmsteaders coped with our tree-covered, nutrient-poor hinterland. They gave their stock as much range as they could fence, even if it was mostly in the woods.

In our woods there are several remnants of rock wall and rusted wire smack-dab in the middle of nothing but trees, making Alice and me wonder what these fore-owners were doing out there. It was woods then, wasn't it?

Boulders for beaches is another story of the hardy and industrious people who came before us as users of this land.

PHOTO ARTHUR G. WHITE



Beeler Lake has been this area's swimming place dating back as far as people can remember. Neighbours come from all over to swim in "our" lake (at least they use *our* beach on which to sun, oil and entertain themselves.)

Running along the shoreline where the downhill field abuts the lake is a buffer of boulders, some the size of our old VW, most girting the same dimensions as the oxen or horses it took to drag them there.

Think of the digging and prying it took to unearth, then move, one of these ton-sized boulders — even if it was downhill.

Heavily harnessed horses or oxen, lathered up and excited by the prospects of pulling their traces to the shouting of their teamster, were stopped dead in their huge tracks by those immovable granite anchors. The men and boys would re-position the lever poles and dig away enough of the rocky soil for sheer animal power to at last overcome inertia and adhesion and lift those behemoths from their mother niches, sending them on their way, slowly at first, rolling with cumbered pace safely past the animals, gathering speed and enormous power until they bedded themselves among their own kind there along the shore.

Myers Milner, my nearest neighbour, remembers participating in the thrill of that event as a boy, nearly fourscore years ago. "We dug out a lot of dirt to budge the big ones," he told me. "Some were as wide across as a man is tall. It was something to see them rolling down the field on their own...; kind of scary for the one who worked the horses. Everyone worried about the horses."

"It must have felt good to put a big one down."

"Down was only half done," he replied, "Next ya hadta fill the hole!"

Boulders are also to be seen offshore in our lake, beneath the places they were piled by inventive men whose teams dragged them onto the ice in the dead of winter during those years when snowcover was light.

"Then they'd race on the lake for fun," said Myers. "The horses were already wearing corks so the footing was sure. You can't fall off in one of those Belgiums — unless you're drunk — so everybody got a turn. It's a mile or more to the other end of the lake from your place. Oh, we had a great time at the races. 'Work then play' they used to say."

Old people around here say that the "old people" (meaning their parents and grandparents) did a lot more things for themselves. The stones say that as well.

Who taught them this trade?

There's an old house foundation on our property. It's stone, of course, rough stone fitted together as solid and perfect as you please. Oh, some handy mason may have cracked off a piece of granite to fit, but mostly these were field stones the way they found them, cleverly matched and custom-constructed into plumb basement walls, well liners, chimneys, fences and embankments.

Some are works of art. Some are plainly "make-do." Some are fortresses which make you wonder *who* were these artisans and how they did it. Who taught them this trade, and so many others as well?

Running from that old foundation is a drainage ditch which leached away rain water from the basement. The ditch is maybe four feet deep by 50 feet long, *filled* with aggregate-size stones and topped with sod. Can you imagine the work it took!

"My dad and brothers dug the trenches," remembers our 87-year-old neighbour, "and us kids filled'er up with rocks. It musta took us a couple of summers, I suppose...."

Today a backhoe, front-end loader and dumptruck could install that system before nightfall — which only increased my appreciation for all that it took to make things work in days gone by. As with all that was hand-dug, hand-cleared, hand-crafted, there are countless stories to be seen in the stones around us.

A dangerous trade

When I was a boy on vacation, my father and I used to tour the cemeteries around Tenants Harbor in Maine, to read vignettes of what seacoast life was like during the last several centuries.

The gravestones spoke of salty sea captains who outlived several wives, sometimes many wives. Seafaring was a dangerous trade which snuffed out many a life; but childbirth and consumption took more. Statuary of lambs and cradles, family monuments to one man and a large family of his predecedents were common place...

One headstone I remember better than the others. It said: *PASSING THROUGH THIS VALE OF TEARS, ONLY NOW IS HEAVEN BEGUN.*

Each monument or marker was a story of toil and tears, of hard times and modest pleasures beyond the daily experience of so many of us who live here at the dawning edge of our third decade of centuries.

Whether fences of stone, beaches of boulders, aggregate drains, fortress foundations or these weathered slates upon which are written well-chosen last words, the stones around us speak out about an era gone-by, when lived a persistent people, knowledge of whom deepens my respect for their forceful heart and handiwork.

Such human endeavour makes me wonder about my stewardship of the birthright they passed on, and of what will be written in stone about my days to be read by generations yet to come.

Art White is a too-young-to-be retired pastor in Clementsvale, N.S.

Family/News

Foster parents who make a difference

Jacoba Bos and Bill Fledderus

STRATHROY, Ont. — John and Ina Hoogstra hardly look like the kind of people who make headline news. This husband and wife team do the same things on their farm as thousands of other parents do: make school lunches, chauffeur kids to sports events and after-school activities, help with homework and dole out both medicine and disciplinary measures, seasoned with a good deal of love and affection.

Yet for the Hoogstras it's somewhat different: they do all these things and more for other people's children. They've fostered children for 23 years, since their youngest son was an infant.

Now their five biological sons have made them grandparents several times over and they are at a time in their lives when most couples prefer to take it easy and leave their empty nest for extended vacations. But not so for this energetic couple. They are currently fostering four children aged 6-16 and are very much involved in the lives of those children.

"I can't see us ever quitting being foster parents," says John Hoogstra with an impish grin.

How many children have they fostered? John and Ina have to think for a few minutes. The memories of their mutual care-giving light up their faces as they recollect (though they are quick to admit that like all other parents they have made many mistakes.)

"Thirty-three," they finally conclude. It is evident in their counting that each of those 33 retain a place in their hearts and prayers.

PHOTO COURTESY LONDON FREE PRESS

Ina and John Hoogstra, foster parents for 23 years, are flanked by current foster children Angela, 9, and Desmond, 14. Biological son Jeff, 26, and foster son Steve Hill, 16, fill out the picture.

Son Steve has hit his stride

One of the Hoogstras' current children is Steve Hill, a 16-year-old recently profiled in the *London Free Press*.

The paper quoted a Children's Aid worker as saying, "Steve is very fortunate to have lived with John and Ina for the past five years." The social worker pointed out that Hill has made some major positive developments while in the Hoogstras' care, especially considering "where he came from." (He had been left alone to fend for himself at age four.)

Hill has become a happy, well-adjusted teenager who calls the Hoogstras "Mom and Dad." He doesn't recall ever doing that while staying in a dozen other foster homes prior to the Hoogstras'.

John Hoogstra recalls the first time he sent the sneaky, introverted youngster down the country road for a run, keeping an eye on him with binoculars. It's a form of punishment he uses more often. The running has been especially good for Hill, who is now a competitive 100 and 200 m. sprinter.

Special training

It takes very special people to be foster parents, according to Vincent Taylor of the Ontario Association of Children's Aid Societies, in an interview with the London Free Press. "In the past, fostering meant being able to love and care for the child. This is still very important, but added to that now is the need for foster parents to take some training to better understand the needs of the child."

As a result of their special training, the Hoogstras often take in victims of abuse, which can be tough to deal with. But John and Ina also see blessings on their work, such as the little girl who stayed with them while her mother got her life together. That "little girl" is a now a fine young mother herself.

Another tangible reward is that the Hoogstras' 21-year-old son — their biological son who has always had to share his toys, his parents and his space at home with foster children — is pursuing a career in social work, specializing in the care of foster children.

Good memories

The Hoogstras smile as they remember the six-year-old who excitedly ran around their large kitchen, ignoring the social worker trying to read her her rights. Reading a child's rights is standard procedure for foster placement, though the Hoogstras find it sad that such a reading is necessary.

"I even have to be careful how I hug my foster child," says John Hoogstra. "I cannot hug like I hug my granddaughter."

When asked if their Christian principles make a difference in how they do their work as foster parents, both John and Ina were quick to answer, "They make all the difference."

"You have to give a child a reason to behave," says Ina Hoogstra. "What better standards can we use than the biblical norm?"

Family devotions around the supper table sometimes take up more time than the meal itself, as the family discusses topics such as "What would God want me to do?" in a particular situation. With the Bible and the book *Little Visits with God* as a study aid, the Hoogstras strive to impart Christian values to their foster children, to impress upon them the sense that they are special because God loves them.

Saying goodbye to a foster child brings mixed emotions, say the Hoogstras. There's the sadness of parting but there's also the satisfaction of having made a difference in someone's life.

Jacoba Bos lives in Strathroy Ont.

British commission wants to axe right to trial by jury

Marian Van Til

LONDON — A Royal Commission on Criminal Justice is recommending "scrapping a defendant's right to insist on trial by jury" as one of its key "reforms" of the British justice system, reports the *Manchester Guardian Weekly*. The commission carried out "the widest-ranging investigation...yet" of the British justice system, according to *The Guardian*.

Another key proposal in the report released in mid-July is the setting up of an "independent appeals tribunal to investigate alleged miscarriages of justice."

The commission made six other recommendations:

* that the defence disclose its case *before* a trial or risk negative comments by the judge before the jury. (Suspects would still be allowed the right to remain silent during police questioning);

* that a national DNA bank be established to keep the genetic profiles of all those convicted of "serious criminal offences." (Though DNA tests are used to convict about 600 criminals a year in Britain there is a current controversy about how reliable DNA tests are and about whether DNA evidence is always unique to one and only one person. Two rape convictions were recently overturned when doubt was raised about the reliability of the DNA tests used to convict the men.);

* that police should be allowed to take saliva samples from suspects;

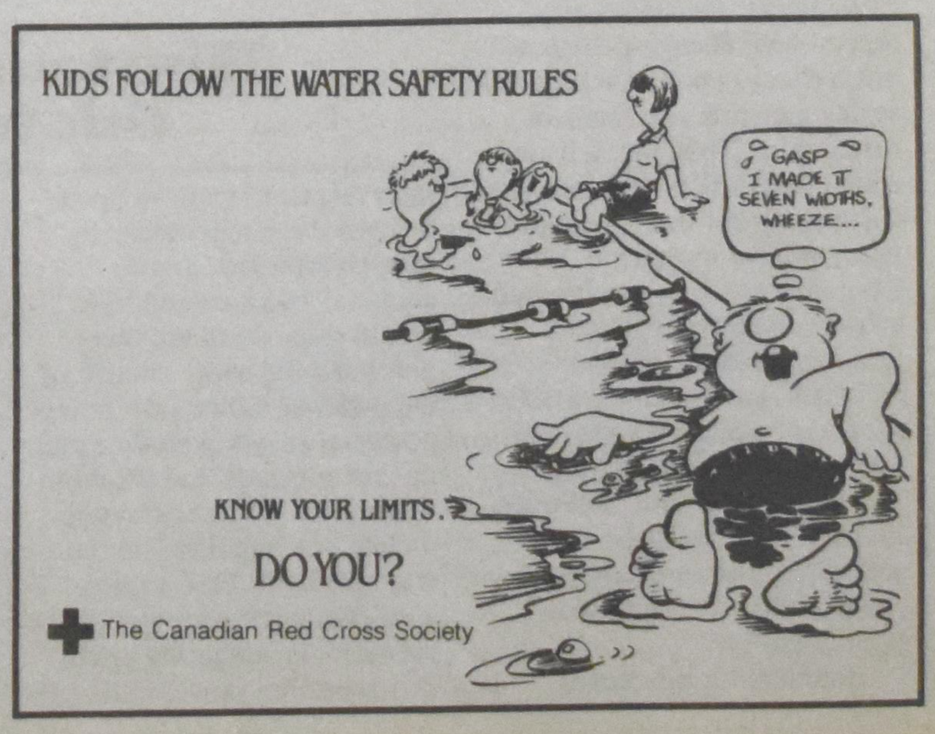
* that a "help line" should be established in all British police forces, to which officers could report concerns about possible malpractice or corruption;

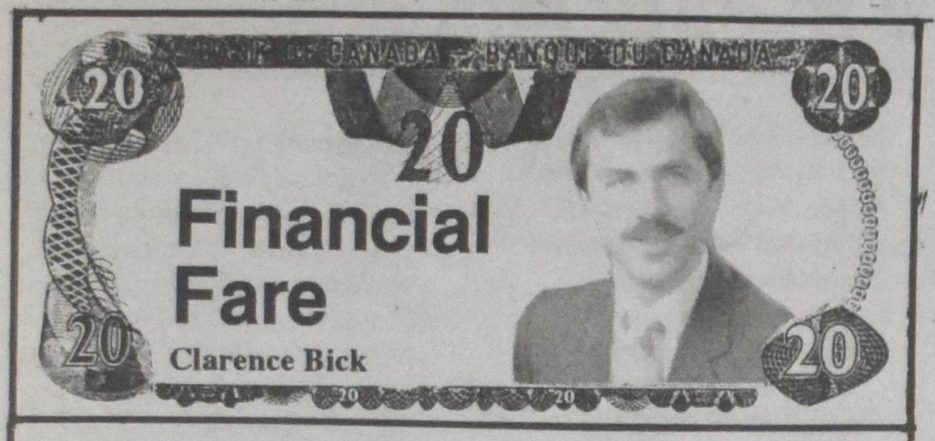
* that a limited form of plea bargaining (common in the U.S. and used in Canada also) be introduced;

* that judges should have the power "in exceptional cases" to order that a jury should include up to three people from ethnic [and presumably, racial] minorities;

* that uncorroborated confessions need not be thrown out, but that judges should warn juries if such confessions are not supported by evidence.

The report has not yet been acted upon.


KIDS FOLLOW THE WATER SAFETY RULES
GASP I MADE IT SEVEN WIDTHS, WHEEZE...
KNOW YOUR LIMITS.
DO YOU?
The Canadian Red Cross Society



Saving for a rainy day

I strongly believe that governments have a key role to play in managing the cyclical nature of our economy and in providing for social and economic justice. I would have to describe myself as a Keynsian economist because I think temporary stimulus by way of government deficit spending makes sense.

My understanding of economic history is that the government spending initiatives of Roosevelt in the 1930s were one of the factors that pulled the U.S. and North American economy out of the Great Depression. However, I think the continuation of government deficits like we have seen the last few years, in good times and bad, is a detriment to future economic and social justice.

The Old Testament tells us that Joseph interpreted Pharaoh's dream of seven fat cows and seven lean cows, and the seven fat and lean ears of corn. Based on this revelation, the Pharaoh instituted one of the first recorded government interventions into the economy, and set up a public program of *saving* in the good years to help out in the lean years. I can't help but wonder whether this biblical revelation has lessons for the way we manage our public affairs today.

No preparation for the lean years

Instead, our governments have done the opposite, and overspent in the good years. For instance, most of Canada, and especially Ontario saw tremendous growth and prosperity throughout most of the 1980s. But even in these good years, the federal and provincial governments borrowed against the future by deficit spending.

I think our governments have perverted the concept introduced by Keynes of "temporary fiscal stimulus" and changed it to "permanent mismanagement" of taxation powers. While I favourably compared our deficit situation today to that of 1945, we cannot forget that the government cut back its spending dramatically in 1946.

Credit counsellors work with individuals in three stages. The first stage is to recognize the problem, the second stage is to stop spending on credit and then the third stage is to pay back the debt.

Common sense creeps in

The good news from all the media attention is that no one defends deficits anymore. It would appear that the governments and the voting public are now part way through the first and most critical stage. Common sense has crept in, and we now recognize that deficit spending cannot continue indefinitely.

But change will not be easy. Government spending was reduced in 1946 because the war ended. In the 1990s, spending reductions will have to come about by reducing expenditures on programs we have come to rely on or simply enjoy. And this will require a voting public willing to change their thinking from short term to long term, and a lot of political will.

Finally, let's not think that the resolution of government deficit spending is the economic panacea that will solve all our economic problems. In our complex economy, there are hundreds of factors that could affect our economic future, but we again seem to be falling into the trap of fixating on one faddish indicator or variable, hoping that the resolution of this particular problem will lead us to economic nirvana.

Clarence Bick is a financial planner in Ancaster, Ont.

Young Montrealers get excited about writing

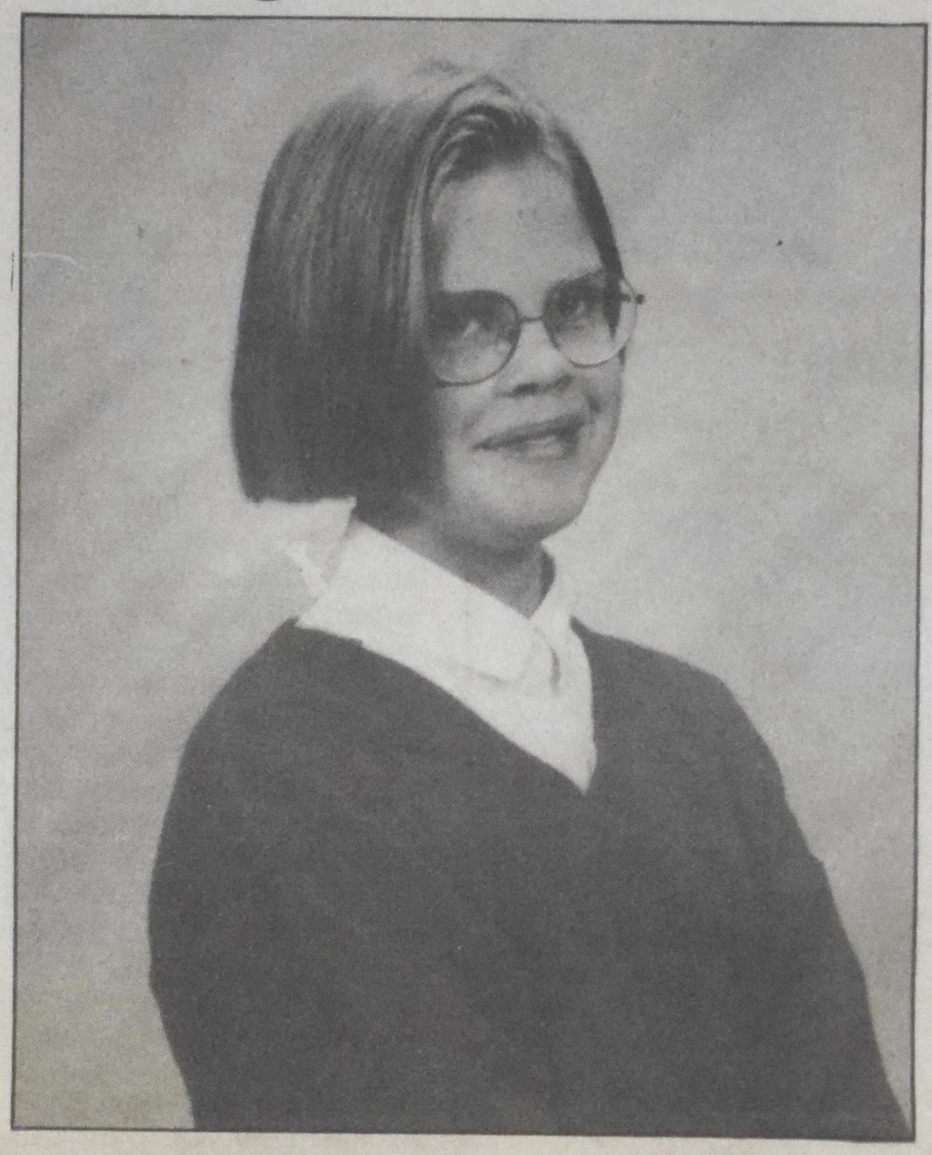


PHOTO COURTESY PETRA BIESHEUVEL

Naomi Biesheuvel, an aspiring writer from Quebec.

Naomi A. Biesheuvel

C.C. asked Naomi Biesheuvel, an eleven-year-old Christian student from Pierrefonds, Que., to report on Montreal's fifth annual Young Author's Conference, held at McGill University.

MONTREAL — The Young Author's Conference is a large, three-day assembly of over 1,000 young writers between ages 9-18. About 10 renowned children's authors held workshops for groups of 20 eager students each time. I went there with two of my sixth grade classmates.

The conference began with registration and an opening plenary session in which some of the authors spoke, and a poet, Sonja Dunn, taught the crowd a funny poem.

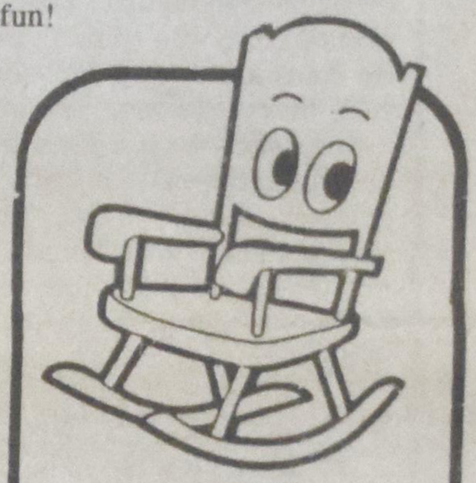
One of the first sessions — the one I attended — was held by Jane Drake and Anne Love, environmentalist sisters who have written two books together (Anne Love also writes on her own). We learned a lot about how to describe things through writing during that course.

Lunch was at noon in the auditorium. I bought a book at the book fair and hurried off to the lunchtime activity I had chosen: a drama workshop.

My afternoon session was with Kit Pearson, who has written five books (one isn't released yet). She autographed two books of hers that I've bought: *The Sky is Falling* and *Looking at the Moon*. During her session she taught us how to put ourselves in another person's shoes. For example, I had to write a few paragraphs about the morning of the conference from my dad's point of view!

Afterwards, we all herded back into the auditorium to see a dramatic presentation starring four drama students from McGill. About 3:30 my friend's father came to pick us up.

The whole thing was a great experience (plus, I got to miss a whole day of school!). I sure hope I can go to the next one because this one was a lot of fun!



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Wayne Brouwer

Enter the young!

"The glory of young men is their strength..." (Prov. 20: 29).

In 1968, at the height of the cultural revolution that launched the "Baby Boomers" into North American society, Terry Kirkman wrote a song called "Enter the Young!"

Here they come:/Some are walking, some are riding/ Some are flying, some are just gliding/Released after years of being kept in hiding/They're climbing up the ladder rung by rung/Enter the Young!

Terry's song breathed the excitement of the times. Bob Dylan announced that "The Times, They Are A-Changin" and warned those who couldn't move with the flow not to block the doorways or clog the halls. Life rushed along, carried by the limitless energy of youthful zeal.

But what does it mean to be young? Ages ago Aristotle bemoaned the vices of youth: "Their faults are nearly all errors of exaggeration," he complained. "They overdo in cases of love and in all other things. They imagine that they know everything and stubbornly stand on their point." And then, this worst of all traits: "They like to crack jokes...!" Sound familiar?

Pigeonholes

What does it mean to be young? It means hope, says the Bible. When the older generation of Israelites failed in faith God took the young and made a future out of them. Said Benjamin Disraeli: "The Youth of a Nation are the trustees of Posterity."

What does it mean to be young? It means indecision. The Apostle Paul got thoroughly disgusted with young John Mark who flipped this way and that and couldn't be counted on in a pinch. Logan Smith's *Last Words* (1933) included this line: "The old know what they want; the young are sad and bewildered."

What does it mean to be young? It means freedom. *Maclean's* reports the state of youth in Canada and interviews young Lawrence Laurel of Winnipeg. He enjoys his youth, he says, because "you get to run around and be free. You don't have to worry about taxes or anything."

What does it mean to be young? It means passion and energy and romance. G.K. Chesterton wrote: "...Romance is a very real part of life and perhaps the most real part of youth." Listen again to the passion that spills out of the Song of Solomon.

What does it mean to be young? The list could go on and on. It means a time of training, as Paul reminded young Timothy. It means transition, as David learned, giving up his shepherd's staff for wanderer's rags and eventually a king's crown. It means the future, as the psalmist sings about generations yet to come.

But Prov. 20: 29 sums it up in a single concept. "The glory of young men is their strength!" To be strong! To have the world by the tail! To take charge! To see challenges and turn them into opportunities!

And that's where the book of Proverbs comes in. Because strength needs focus and energy needs guidance. So follows the repetitious refrain: "Listen, my son...."

Wayne Brouwer is a pastor at First Chr. Ref. Church in London, Ont.

Sexual abuse in our churches

***Sexual Abuse in Christian Homes and Churches**, by Carolyn Holderread Heggen. Waterloo, Ont.: Herald Press, 1993. ISBN 0-8361-3624-1. Softcover, 216 pp., $12.50. Reviewed by Mirth Vos, psychotherapist in St. Catharines, Ont.*

Do your faith and the life of your local church and/or a Christian day school or high school claim a lot of your energy and creativity? Are you a school teacher, a Sunday school teacher, a club leader, a faith cell member, a discipler through Bible studies, a youth worker, a deacon, an elder, a pastor?

If so, reading *Sexual Abuse in Christian Homes and Churches* will more fully equip you for your ministry. The newest in a stack of excellent books by Christian authors about this sad reality, this book gives the most comprehensive treatment that I have read to date.

The author specializes in treating abuse survivors, teaches counsellors at the post-graduate level at Webster University and is a pastoral elder in the Albuquerque Mennonite Church. A four-and-a-half page bibliography illustrates her solid psychological and theological training. Yet she writes with simplicity and clarity. The descriptive manner of her style, from which outrage is absent, creates a factual power that is more compelling than mere lament might be.

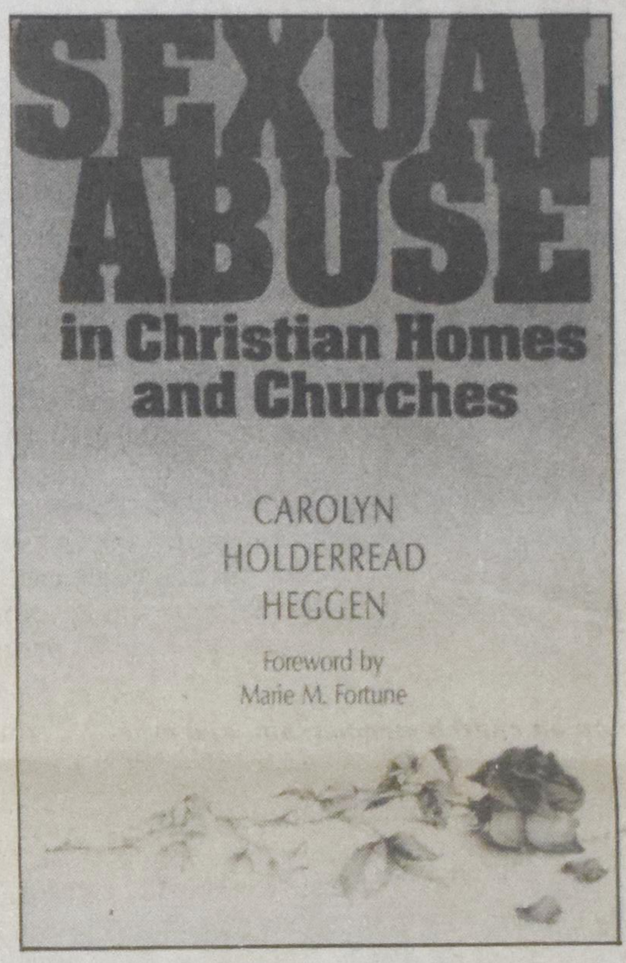
Confusion of faith

As we would expect, the opening chapters treat victim issues and perpetrator issues. However, the book is unique in devoting a chapter specifically to clergy perpetrators. The section on the relationship of religious beliefs and abuse is sobering indeed.

Not only does secular culture communicate that males are to dominate and can be expected to use violence, but many Christian churches teach that male dominance is God's design. Male agendas are expected to be pivotal in the life of a married couple, in the life of a family and in the life of the church. Churches have also made the mistake of reading God's revelation of himself as Father to mean that God has gender. The confusion of God with male authority figure-perpetrators creates deep spiritual alienation for Christians who are abuse survivors.

Denying the body

Heggen is sympathetic throughout to the plight of males who are socialized to suppress both their emotional needs and free emotional expression. In addition, their experience of affectional touch (in distinction from sexual touch) may be limited. Their church life may be almost exclusively mind-oriented, with few bodily responses of praise or of an enactment of the experience of unity with fellow believers. Instead of teaching a theology of body-ness, churches implicitly teach that dissociating from the body is desired. Such influences make it easy to sexualize emotions and to discount what the body is doing. Denial of this type can be the shared defense of a whole church and an entire denomination.



Learning to help

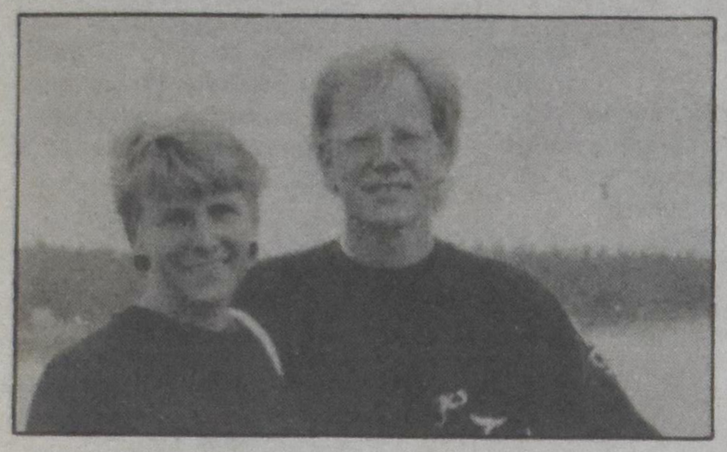
Sixty-five of the 200 pages of this book are pro-active suggestions for church life. They include the true account of an unnamed small congregation that developed ways of walking beside a family whose youngest daughter disclosed sexual abuse by her father, a Sunday school teacher. Separate support groups were set up for the family and for the perpetrator.

The criminal justice system was recognized by the church as essential for the perpetrator's moving from simple remorse into a profound sense of accountability and repentance. The point made is that churches must deal directly, publicly and for time-periods of years as they face sexual abuse and other forms of violence against family members.

This book should be in every church library. Useful too are prayers and litanies that can be used in liturgies acknowledging the fact of abuse, its destructiveness and its healing.

Readers of *Sexual Abuse in Christian Homes and Churches* will find it difficult to wistfully maintain that in the main, patriarchy is benign. For the survivor whose recovery is sometimes almost swamped by the ignorance in her/his church, Heggen's book can buoy up hope.

Advice



Peter and Marja are

Dear P & M:

Several years ago a couple from our Christian Reformed Church resigned and went to a seceding congregation. Recently they were welcomed back into our church. No mention was made of their affiliation with a seceding congregation. They did not publicly re-affirm their faith and their commitment to the doctrines of the CRC. In my opinion, someone who resigns from the CRC is no longer a member. I contacted an elder regarding this couple's acceptance into our church. This elder said, "It's a special case" — that's it. I would also like to add that this man has now been elected as an elder by our congregation. I would greatly appreciate your opinion on church membership, and especially his status as elder.

Dear Returning Seceders:

Many of our churches are not set up for spontaneous and personal sharing. That's too bad, especially in cases like this where a couple might have felt free to share their story (briefly) with the congregation. We should not underestimate the therapeutic value of such sharing for all involved. Even a sensitive paragraph in the bulletin could have eased their return and disarmed your resistance. We're not recommending that this becomes an expectation for returning seceders. We're just suggesting ways to deal with unresolved and uncomfortable feelings about past hurts.

Explanations, while potentially helpful for healing, are not conditions for re-acceptance into the CRC. We are part of a family of Reformed churches among whom memberships are freely transferred. Many classes have wondered what to do with ministers and members who left for "orthodox" and independent churches. Most, if not all, have concluded that pastors who leave are to be handled as *de facto* resignations from their office, while parishioners who leave are to be handled as transfers to churches in ecclesiastical fellowship. Our anger and hurt may tempt us to insist on resignation; our view of the Kingdom reminds us that we should graciously assist what amounts to a reshuffling of the saints.

If this couple did in fact resign several years ago, you need to know that that was not necessary. Perhaps there was the mistaken impression at that time that this was the procedure they had to follow. Someone should have informed them that they only needed to ask for a membership transfer. So don't hold this against them.

Actually you should not hold anything against them. Welcome them. Be glad that they're back. Rejoice at their willingness to put their gifts and talents to use in your church. They are not to be shunned or placed on probation! Their homecoming is to be celebrated. Leaving and then returning was probably very difficult for them. Who knows how much courage it took for them to step through your church doors again! Don't judge. Embrace them and leave the past behind.

In Acts 15 the New Testament church struggled with the question of whether or not Gentile Christians should be circumcised. The pro-circumcision group felt that this was a reasonable condition for entry into the fold. James stood up and judged that "we should not make it difficult for the Gentiles who are turning to God." Under the leading of the Holy Spirit the apostles and elders agreed with James and decided together that they would not unnecesarily burden these new Christians.

In the case of the couple from your church, we are not even dealing with new believers. So let's not make it difficult for these fellow Christians whose "crime" was to fluctuate on the issues and church options before them. Guard yourself against letting yesterday's conflict spoil today's reconciliation.

What is their status today? They are fellow church members. He is one of your elders. In his case we must remember that it takes a nomination by the council and a majority vote by the members to be elected to office. The people have clearly indicated their support for him and we can assume that God himself has called him to this task.

Since it's always better to talk with the parties involved, we suggest that you consider inviting this couple over. If you do, ask them what they've been through and how they're doing now. And by all means let them know that you're glad to see them back.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Bill Fledderus, Marian Van Til and Bert Witvoet.

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We love early birds!

Renew your C.C. subscription now!

Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!**

The computer label on your *Christian Courier* copy shows the month in which your subscription is due. If your label shows that your subscription is due two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

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Name _____
Address _____
City/Town _____
Code _____
P.S. If possible, glue your label in this space, or enclose it.
Send to: **4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Classifieds

Classified Rates

Births $25.00
Marriages & Engagements $40.00
Anniversaries $45.00
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Notes of thanks $35.00
Birthdays $40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thank You

VAN MARRUM:
Peter and Dora Van Marrum wish to thank their friends and relatives for their tokens of best wishes on the occasion of their 55th wedding anniversary. Also, thank you, kids, for all the work you did. Above all, we thank God for allowing us to celebrate this event.

Births

DE JONG (POOL):
"Every good and perfect gift is from above" (James 1: 17).
Gerald and Patricia praise God for the miracle of life and thank Him for the safe and healthy arrival of their first child, a beautiful daughter,
ALEXANDRA JANAYE
Our precious gift arrived on July 8, 1993, at 7:28 a.m., weighing 8 lbs., 10 oz.
A 12th grandchild for Mindert and Jean Pool and a third for John and Florence De Jong, all of Sarnia.
Home address: 737 Wellington St., Sarnia, ON N7T 1J3

Marriages

HOFSTEDE-SCHOONHOVEN:
Mr. and Mrs. Joe and Anne Hofstede of Ballinafad, Ont., are pleased to announce the forthcoming marriage of their daughter
JANICE ANNETTE
to
MICHAEL JOHN
son of Mrs. Leny Schoonhoven and the late Mr. Peter Schoonhoven of Thornhill, Ont. The Lord willing, they will exchange their vows of promise and love for each other on Saturday, Aug. 21, 1993, at 3 p.m. in the Georgetown Chr. Ref. Church, Rev. Paul Stadt officiating. All who wish to share this joyous occasion with us are very welcome. An open reception is to be held in the church fellowship hall from 4-5 p.m.
Future address: Mr. and Mrs. Mike Schoonhoven, 155 Henderson Ave., Thornhill, ON L3T 2L6

Anniversaries

Hoogeveen, the Neth. Atwood, Ont.
1968 September 4 1993
"Your word is a lamp to my feet and a light for my path" (Ps. 119: 105).
We thank the Lord for all his care and blessings as we joyfully celebrate the 25th wedding anniversary of our dear parents and grandparents,
HENK and MARGARET BOER
(nee LOOPERS)
Grace & Gerald Schipper — Aylmer, Ont.
Henri, Marenda
John
Gary
Henry
Mariska
We hope to celebrate with an open house, D.V., Saturday, Sept. 4, 1993, from 10 a.m. to 4 p.m., at our home.
Home address: R.R. #2, Atwood, ON N0G 1B0

Anniversaries

Woudsend, Fr. Fenwick, Ont.
1948 September 3 1993
"May your hand be ready to help me, for all your commands are righteous" (Ps. 119: 173).
With thankfulness to God, we announce the 45th anniversary of our parents and grandparents,
JELLE and ANNA DE VRIES
(nee ROORDA)
We pray that God will continue to bless you and keep you in His loving care.
Congratulations Dad and Mom, Pake and Beppe.
Raymond & Lonny De Vries — Wellandport
Brenda, James, Matthew, Raymond
Epp & Dianna De Vries — Fenwick
Andrew, Jack, Alicia, Rachel
Bill & Ann Van Lochem — Fenwick
Steven, Greg, Richard, Ryan
Ben & Jessie Bruining — Port Dover
Jeffery, Julie, Jeremy, Amy, Becky, Leanne
Jim & Vicky Stienstra — Vineland
Kevin, Nathan, Kristin
Harry & Nancy De Vries — Grimsby
Stephanie, David, Calvin
Leo & Marg De Vries — Fenwick
Daniel, Jessica, Joshua, Mark
John & Joanne DeVries — Smithville
Open house will be held Sept. 4, 1993, D.V., from 2-4 p.m., at the Bethany Chr. Ref. Church, 1086 Balfour St., Fenwick, Ont.
Best wishes only.
Home address: Box 277, 741 Welland Ave., Fenwick, ON L0S 1C0

Ruinerwold, Dr. Smithville, Ont.
1948 August 28 1993
With joy and gratitude we are thankful to our Lord that 45 years of marriage may be celebrated by our parents and grandparents,
HENRY and LAMMIE RUMPH
(nee STEENBERGEN)
Congratulations and may God continue to bless you and keep you in His care.
Mary & John De Weerd — Alma
Julie & Elden, Mike, Steve, Robert
Cindy & Henry Bloemberg — Drayton
Lance, Mark, Richard
Albert & JoAnn Rumph — Grimsby
Rick, Debbi
Janet & Harold Janssen — Beamsville
Christy, Dan, Brenda
Irene & Art Dreyer — Grimsby
Kerry, Tim, Jason, Jeff
Helen & Arnold Eising — Jarvis
Melanie, Shari Lynn, Karina
Brian & Tina Rumph — Grassie
Victoria, Brandon
An open house will be held on Aug. 28, 1993, from 2-4 p.m., at the Covenant Chr. School, Smithville, Ont.
Your presence is our gift.
Home address: Station St., Box 377, Smithville, ON L0R 2A0

Anniversaries

Milton Cayuga
1968 1993
On Aug. 24, 1993, we will give praise to God that he has given us 25 years together in marriage
JOHN and LYNNE
ELGERSMA
Joyce & Michael
Ashley, Andrew
Dawn & Sheldon
Mark
Gail
Leigh
We hope to celebrate this anniversary on Saturday, Aug. 28, 1993, at an open house from 2-5 p.m., at the York Chr. Ref. Church.
Home address: R.R. #1, Cayuga, ON N0A 1E0

With gratitude to God for his faithfulness and love,
GRETCHEN and GARY
VAN ARRAGON
will celebrate the occasion of their 25th wedding anniversary with their family:
William & Becky
Angela & Gord
Raymond
Brad
Harmina
Melanie
A service of thanksgiving and praise will be held on Saturday, Aug. 28, 1993, at 2 p.m., at the First Chr. Ref. Church of Guelph, 287 Water Street, Guelph, Ont.
Friends are warmly invited to come and celebrate!
A reception will follow the service.

1953 1993
"Give thanks to God, for He is good!"
We are very happy and thankful that our Lord has kept us for 40 years in marriage.
We,
LEN and SHIRLEY
VANRAAMSDONK
and our children,
Mary & Bob Corner
John & Laureen VanRaamsdonk
Teresa VanRaamsdonk
Caroline & Gordon Kralt
Jennifer & Paul Brink
and grandchildren,
Sarah, Angela, Deborah, Daniel, Leah, Jodi, Peter, Brittany, Eric and Justin
wish to celebrate this event with relatives and friends. We invite you to rejoice and give thanks with us at a reception on Aug. 28, 1993, at 7:30 p.m., in the Meadowvale Community Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont.
Best wishes only, please.
Home address: 39 Rexway Drive, Georgetown, ON L7G 1P9

Anniversaries

1953 August 26 1993
With joy and thanksgiving we are pleased to celebrate with our parents and grandparents their 40th wedding anniversary.
TAEKE and AGNES VISSER
(nee VISSER)
May God continue to bless you for many years to come.
With love from your children and grandchildren,
Rita & Mike Van Hartingsveldt — Vineland Station, Ont.
Jordan, Elliott
Rick & Sheila Visser — Newmarket, Ont.
Charlene, Shelly
Brian & Theresa Visser — Kettleby, Ont.
Bridget
Cynthia & Bill Wolfert — Bradford, Ont.
Brandon
Home address: 770 Edward Avenue, R.R. #2, Newmarket, ON L3Y 4V9

Obituaries

1911 - 1993
Early in the morning of July 31, 1993, the Lord took home our dear Husband, Father, Opa and Great Opa,
PETER (PIETER) HIELEMA
in his 83rd year.
We thank the Lord for his great faith he has shown to us all. It was just 11 weeks ago that we could celebrate his 60th wedding anniversary.
"Let the light of your face shine upon us o Lord" (Ps. 4: 6b).
Also Psalm 42.
Beloved Husband of Henrietta (Boonstra) Hielema.
Dear Father of:
Jack & Dorothy Hielema — Simcoe
Fred & Margaret Hielema — Jarvis
Ralph & Gertie Hielema — Montreal
Susan & Cornelius Rauwerda — Jordan
Nancy & Robert Lenos — Jarvis
Emma & Henry Winter — Beamsville
Harry & Kathy Hielema — Thorold
Peter & Pat Hielema — Jarvis
Opa of 31 grandchildren and 36 great-grandchildren.
Funeral service was held Aug. 3, 1993, in the Jarvis Chr. Ref. Church by Rev. R. Praamsma.
Correspondence address: Mrs. H. Hielema, 72 Town Centre Dr., Southview, Apt. 19, Townsend, ON N0A 1S0

Accommodation

Room and board available with Hamilton West Mountain family for female. Cost negotiable and can be reduced through child care duties if agreeable.
Call collect (416) 385-9406

Classifieds

Obituaries

Oost-West St. Catharines,
Souburg, Zeeland Ont.

1917 - 1993

PAUL KOOLE

In the assurance of his new home, Paul Koole died peacefully at home on Aug. 3, 1993, after a brief illness.
Remembered with love by his wife, Prina Koole of St. Catharines, Ont.
His children:
Ria & Bill Vanderkruk — Waterdown, Ont.
John & Malita, Irene & Andrew, Sharon, Debbie, Philip
Lonny & Fred Doornbos — St. Catharines, Ont.
Paul & Tina, Jim, Amos
Robert & Christina — Abbotsford, B.C.
Reuben, Stephanie
Janneke — Phoenix, Ariz.
Ena & Ben Vandezande — St. Catharines, Ont.
Josh, Danielle
Pauline & Rients Buma — St. Catharines, Ont.
Annelise, Jocelyn, Emily
Joanne & Hank Hunse — Kanata, Ont.
Tamar, Nadya, Desiree, Anastasia
Marinus & Yvonne — St. Catharines, Ont.
Paul, Jolien, Thomas
Dave — Waterdown, Ont.
Ecclesiastes 3: 1, 9-14.
There is a time for everything, and a season for every activity under heaven:
He has made everything beautiful in its time. I know there is nothing better for men than to be happy and do good while they live. That everyone may eat and drink, and find satisfaction in all his toil — this is the gift of God.
"See you later, Paul/Dad/Grandpa!"

The Executive and Staff of the Ontario Self-Discovery of Imprisoned Persons (S.I.P.) are saddened by the passing away of two of its boardmembers who had been with the organization since its formation in 1986:

REV. LEONARD T. SCHALKWYK
and
DR. GORDON J. SPYKMAN

Their love, valuable insights and practical wisdom will not be forgotten!
We also express our deepest sympathy to the families of Ann Schalkwyk and Eleanor Spykman. May our Lord, whom your husbands served, give you much grace to continue in your lives, families and communities.
S.I.P. Executive:
Dave Rupke
Homer Samplonius
Bill Boonstra
Robert Bernhardt
Gary Postma
Casey Vanderstelt (Exec. Director).

Obituaries

"Safely in Jesus' arms."
On Tuesday, Aug. 10, 1993, the Lord called to Himself

STEVELINA PRINSEN

in her 81st year. She was at home with all her children surrounding her. Beloved wife of the late Bernard W. Prinsen (1966).
Dear mother of:
Gary & Jannie Prinsen — St. Catharines, Ont.
Evert & Nellie Prinsen — St. Catharines, Ont.
Dien & Cor Langendoen — St. Catharines, Ont.
Jennie & Bouwe Bergsma — St. Catharines, Ont.
Eveline & Gordon Stout — St. Catharines, Ont.
Beatrix & Harry Van Tuyl — Wellandport, Ont.
23 grandchildren and 34 great-grandchildren. Predeceased by a great-granddaughter (Jessica).
Five sisters and two brothers in the Netherlands.
She was a member of the Emmanuel Orthodox Church, St. Catharines, Ont.
The funeral service was held at the Maranatha Chr. Ref. Church on Aug. 13, 1993, led by the Rev. John Bouwers, followed by interment in Pleasantview Memorial Gardens.
Correspondence address: Gary & Jannie Prinsen, 164 Dalhousie Ave., St. Catharines, ON L2N 4X7

For Rent

For rent: Basement apt., North York (Toronto). Seven minutes from subway. Non-smoker. Suits one. $400 per month.
(416) 221-9263 after 10 a.m.

Accommodation

Mature, female Redeemer College student requires lodging (room or small apartment, furnished or unfurnished) from Sept. '93 - April '94. **Call Jessica after 6 p.m. (416) 263-6368.**

Job Opportunities

Job opportunity for a full-time herdsman or dairy farm worker, for a 40-50 cow herd, with a milking parlour. Class A license an asset, but not necessary. Wages negotiable and housing available. Call Rick Boersma, Stratton, Ont., **1-807-483-5576**.
(We are 45 miles W. of Ft. Frances, Ont., and 18 miles. from Emo, CRC).

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Dunnville, Ont.: Opportunity for a reliable, married man to work on a large poultry farm. Experience is helpful. Large house supplied with heat & hydro. Close to Chr. Ref. Church and Christian schools. Reply to **File #2611, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Teachers

BURNS LAKE, B.C.: Burns Lake Chr. School, located in B.C.'s lakes district is seeking a teacher to take up the challenge of **starting a new school**. The first year of our operation will be from **Grades 1 to 4** in a one-room setting.
Please contact us at:
Burns Lake Chr. School
Box 574
Burns Lake, BC V0J 1E0
or phone Dave Driedger (board chairman)
at (604) 692-3904

Houston, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a **part-time Kindergarten** teacher for the 1993-94 school year.
Interested teachers are encouraged to contact the school by writing to:
Mr. Doyle Smiens, Principal
c/o Houston Chr. School
Box 237
Houston, BC V0J 1Z0

Personal

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.
Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Job Opportunities

BUSINESS ADMINISTRATOR

ABBOTSFORD CHRISTIAN SCHOOL

The Abbotsford, B.C., Christian School Society invites immediate applications for the position of **Business Administrator** for the Abbotsford Christian School which serves over 1,100 students on three campuses.

The successful candidate will be responsible for providing leadership and management of non-academic administrative aspects of the Society necessary to support the learning activities. Applicants will be expected to be familiar with and support the constitution of the Society, to have demonstrated strong skills in public relations and communication, strong organizational and management experience, financial management skills and experience, and the ability to work with committees and academic administrators.

The salary will be commensurate with experience and training. Benefits and conditions of employment are the same of those of academic staff. Hours of employment and vacation periods will be set to meet the needs of the system.

Forward applications to:

Job Search Committee
Abbotsford Christian School
Box 157
Abbotsford, BC V2S 4N8

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MAKE US AN OFFER ON ANY OF THE FOLLOWING PIECES:

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Two Kodak S II Phototypesetting Processors. One of them is as good as new!

If you're interested, please contact:

Stan de Jong
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St. Catharines, ON L2W 1A1
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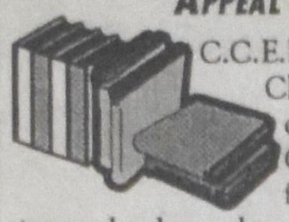
Classifieds

Miscellaneous	Events	Events	Teachers	Teachers

APPEAL FOR HELP!



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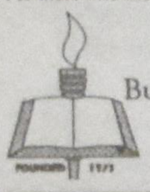

Fred R. Vander Velde
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Tel: (416) 336-5619
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Please use this form and allow four weeks for processing request.

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mail to:
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4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

ATTENTION STUDENTS:

HURON CAMPUS MINISTRY

"The Church in the Woods"
THE WATERLOO CRC

warmly invites all new Waterloo-area students, their parents and friends to a

SPECIAL STUDENT WELCOME SERVICE
SUNDAY, SEPT. 12, 1993, at 10:00 a.m.

After the service information about **HURON CAMPUS MINISTRY** will be presented and an excellent luncheon provided.

The **HCM FELLOWSHIP** begins Sept. 15, 1993, in McKirdy Hall, St. Paul's College at 4:30 p.m. Please contact chaplain Graham E. Morbey (519-886-1474) for further information and assistance.

The Waterloo Christian Reformed Church is located at 209 Bearinger Rd., off Albert St.

4th WORSHIP CONFERENCE

BUILDING ON A SOUND FOUNDATION

sponsored by
ZION CHRISTIAN REFORMED CHURCH
Oshawa, Ontario

When: Friday, Oct. 22, 7:30 p.m. to Saturday, Oct. 23, 3:30 p.m.

Goals:
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Consisting of worship, teaching, workshops, dialogue, fellowship and fun.
Speakers: Henry Wildeboer, Karl House, Dave Sherbino, John Visser
Practical Workshops.

For... pastors, Council and committee members and all other leaders.
Cost... Registration, food, $35 to October 10, then $40.
Every Council is receiving information by mail.

Contact: WORSHIP CONFERENCE
Zion Christian Reformed Church
409 Adelaide Ave. E.
Oshawa, ON L1G 2A2
Phone (416) 436-3255, Fax (416) 436-3691

"And some of our women astounded us":

Women Celebrating God's Image

Sept. 18 & 19, 1993

A gathering especially for women in the CRC to celebrate our gifts and contributions, and to encourage and support one another by sharing our stories.
Program includes keynote speaker Rev. Marchiene Rienstra, six workshops, frolic, Sunday worship.
Location: First CRC, Taunton Road, Toronto
Registration Fee: $60
Information: Call (416) 469-3241 or 766-9600.

TEACHER WANTED

Immanuel Christian School in Lethbridge, Alta., invites applications for a **half-time teacher** in **Grade 8** for the 1993/94 school term. Subject areas include Bible, language arts, science and health. Forward all correspondence to:

Mr. H. Konynenbelt, Principal
802-6th Avenue North
Lethbridge, AB T1H 0S1
Telephone: (403) 327-4223 or Fax: (403) 328-4082

Timothy Christian School

Barrie, Ont.
is seeking applications for a

PRINCIPAL

starting in the **1994/95** school year. Timothy is a school of 120 students K-8. If you are interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **September 30, 1993.** A **minimum** of five years administrative experience is required. Contact:

Mr. Eelke Veenstra
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1
Tel.: (705) 458-9980

Job Opportunities

PASTOR NEEDED

The Williamsburg Chr. Ref. Church in rural eastern Ontario, is looking for a mature, experienced pastor to minister in our congregation of approx. 100 families. Interest in youth is essential.

Please write or call:

Ype VanderVeen
Search Committee member
R.R. #2
Finch, ON K0C 1K0
Canada
(613) 984-2727

Good news about Russia

MOSCOW — Amid the doom and gloom, there are a number of good things about Russia, according to *Newsweek* magazine:

(1) more than half the population reportedly has access to a *dacha* (summer home), whether it's a cottage or just a shack;

(2) the Moscow metro, with a fare of less than half a penny, is a jewel, with almost no waiting or graffiti and many artistic stations untouched since the 1930s;

(3) public baths are an almost free social event where strangers laugh and loll and scrub each others backs;

(4) Russian bread is cheap, available and delicious, especially the coriander-flavoured Borodinsky loaves;

(5) voters remain committed to the political process, with over 67 percent voting in the last referendum;

(6) the Russian language, musically bewitching, grammatically complex and rich in vocabulary, is a national treasure;

(7) concerts are a pleasure, thanks to classy, appreciative audiences;

(8) though the postal system is totally unreliable and the phones often useless, telegrams are speedy, effective and can be delivered across the city in an hour and even into remote areas which don't have phones;

(9) though things are expensive, shelves are full, especially in the larger cities.

How's your conscience?

MANCHESTER, U.K. (Guardian) — The world's almost total neglect of the debt problems of the Third World, especially Africa, should be the biggest weight on its conscience, according to an editorial in the *Manchester Guardian*.

It argues that most of the citizens of sub-Saharan Africa are worse off in real terms than when they got independence 30 years ago, and that every year they are getting remorselessly poorer. It cites three main reasons.

First, income from staple commodities like cocao and coffee collapsed by $50 billion between 1986-1990, an amount more than twice as much as the region receives in aid.

Second, Africa has been paying $10 billion a year to the West in debt and interest payments, far more than it receives in aid and other income. As the *Guardian* puts it, "this is like a haemophiliac being forced to endure blood-letting as a cure."

Third, hardly any countries in the world are keeping their U.N. commitment to give 0.7 percent of gross national product in aid — which would have alleviated the cash drain.

To avoid disaster and to give these countries a chance for survival, the international community must agree to cut African debts by over 50 percent, according to the *Guardian*.

Church News can be found on page 9...

Calendar

Sept. 4 "Weston Young Peoples Reunion," Second CRC, 259 Albion Rd., **Rexdale**, Ont. Punch at 5 p.m., potluck at 6 p.m. Info.: (519) 337-9546 or (416) 793-2304.

Sept. 5 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster**, Ont.

Sept. 5 "Frisian" worship led by Rev. P. Brouwer, at 4 p.m., Trinity CRC, **Abbotsford**, B.C. Special offering: Pacific Island Ministries.

Sept. 6 Orientation week concert by "HIS BAND" at 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets $5.

Sept. 6 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Info.: (416) 664-4507.

Sept. 7 Redeemer College convocation, 10:15 a.m., **Ancaster**, Ont. Rev. H.R. De Bolster opens the college's 12th academic year. Theme: "Stand Firm," based on 1 Cor. 15: 58.

Sept. 10-26 London Campus Ministry invites students to various events. For info. call (519) 438-1242 or (416) 727-1289.

Sept. 11 "Ontario Friendship Conference," at Woodland Chr. High School, **Breslau**, Ont. Theme: "Soar on wings like eagles (Is. 40: 31)." For info. call Sylvia at (519) 821-8515.

Sept. 11 "Kollumerpompster Picnic," 10 a.m., at Arie & Lola De Leeuw's, R.R. #1, **Caledonia**, Ont. Info.: (416) 765-4161 or 575-4484.

Sept. 18-19 "Women celebrating God's image," a conference especially for women in the CRC. Keynote speaker: Marchiene Rienstra. Workshops, fun and Sunday worship. At First CRC, **Toronto**, Ont. For info. call Lucy at (416) 469-3241 or Rosanne at (416) 766-9600.

Sept. 18-Nov. 27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein. **Sept. 18:** Second CRC, **Brampton**, Ont.; **Sept. 25:** CRC, **Ancaster**, Ont.; **Oct. 9:** Jubilee CRC, **St. Catharines**, Ont.; **Oct. 23:** Maranatha CRC, **Cambridge**, Ont.; **Oct. 30:** Calvin CRC, **Ottawa**, Ont.; **Nov. 6:** DCHS, **Bowmanville**, Ont.; **Nov. 13:** First CRC, **London**, Ont.; **Nov. 27:** First CRC, **Chatham**, Ont. Cost $72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.

Sept. 25 Annual membership meeting, 2:00 p.m., Redeemer College, **Ancaster**, Ont. Registration at 1:30 p.m.

Sept. 30 - Oct. 9 Western Canada tour of the O.C.M.A., directed by Leendert Kooij, with Andre Knevel at the organ. **Sept. 30:** 8 p.m., West End CRC, **Edmonton**, Alta.; **Oct. 1**: 8 p.m., Grace Presb. Church, **Calgary**, Alta.; **Oct. 2**: 8 p.m., Southminster United Church, **Lethbridge**, Alta.; **Oct. 5**: 8 p.m., St. John's Lutheran Church, **Vernon**, B.C.; **Oct. 7**: 8 p.m., First CRC, **Chilliwack**, B.C.; **Oct. 8:** 8 p.m., First CRC, **New Westminster**, B.C.; **Oct. 9**: 8 p.m., Trinity CRC, Clearbrook (**Abbotsford**), B.C.

Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, **Ancaster**, Ont. Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.

Oct. 2 Celebration banquet for the Lighthouse Centre's 25th anniversary. At the Willowdale Chr. School Auditorium, **Willowdale**, Ont. For info. call (416) 535-6262.

Oct. 2 First annual reunion of all "Wapenbroeders" in **Kitchener**, Ont. For info. call Bert at (416) 522-2376.

Oct. 4 40th Anniversary, First CRC, **Guelph**, Ont. Variety night on **Oct. 9** at 8 p.m. Thanksgiving service on **Oct. 10** at 5 p.m.

Oct. 9-10 Fortieth anniversary First CRC, **Guelph**, Ont. Variety night at 8 p.m., on Saturday. Thanksgiving service at 5 p.m. on Sunday.

Oct. 16 "Netherlands Bazaar" at the Community Centre, **Thornhill**, Ont. For info. call Ge Spaans at (416) 477-1243.

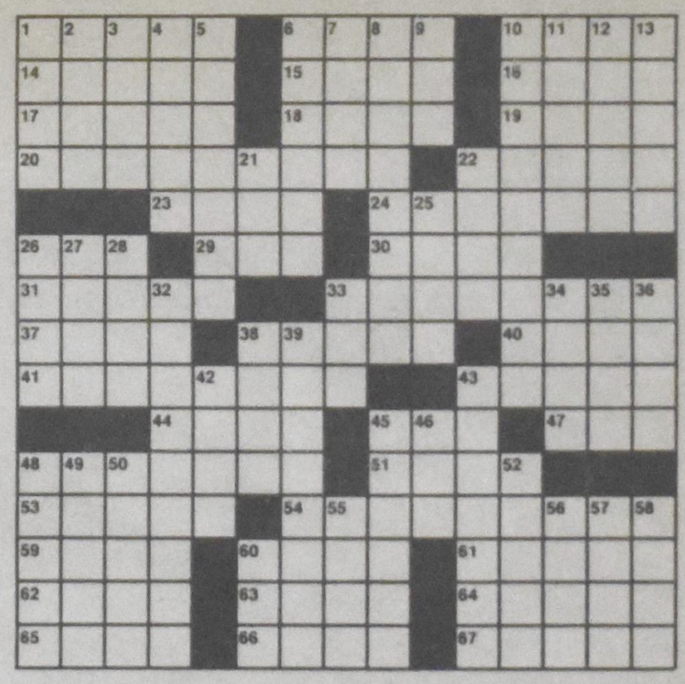
Oct. 22 "Back to God Hour Rally," 7:30 p.m., Redeemer College, **Ancaster**, Ont., featuring Rev. Juan Boonstra, organist John Vanderlaan, the "Ambassadors," and the Salvation Army Hamilton Temple Band. Info.: (416) 332-5970.

Oct. 22-23 Worship conference (vision and direction setting), 7:30 p.m., Zion CRC, **Oshawa**, Ont. Info.: (416) 436-3255.

Nov. 5 "Christian Festival Concert" by the choirs and brass of the OCMA, conductor Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Soloists: Clara de Vries (soprano), Klaas Jan Mulder and Andre Knevel (organ and piano). Seating is limited. For info. and tickets call (416) 636-9779.

This Week's Puzzle

by Melvin Kenworthy



ACROSS
1 Treat a window
6 Gag
10 Insult
14 Sophia of the screen
15 Head follower
16 Grain grinder
17 "— give you anything..."
18 Money that is assessed
19 — breve
20 Cluster of seven stars
22 Exhausted
23 Suit to —
24 Most lanky
26 Literary collection
29 Roman household deity
30 Director Kazan
31 Grasslike plant
33 Widened
37 USA word: abbr.
38 Antiquated
40 Skirt type
41 Downward plunge
43 A religion
44 Tops
45 Study room
47 River to the North Sea
48 Splash
51 Ancient Peruvian
53 Postpone
54 Pilot Jimmy of WWII
59 Concept
60 Shallow place
61 Spent
62 Bismarck's state: abbr.
63 — Royale
64 Dodge
65 Lebanon seaport
66 Tunisian rulers
67 Filch

DOWN
1 Fluent
2 Places
3 "...— and a bone"
4 "Prisoner of —"
5 Qualify
6 Green chalcedony
7 — homo!
8 Curtails
9 Asian holiday
10 Pistols, e.g.
11 French city
12 "...and — well"
13 Sow
21 Legume
22 Inter —
25 Confederate
26 Wise — owl
27 Verne's captain
28 Fruit drinks
32 Ontario or Michigan
33 Natives of: suff.
34 Strong wind
35 Test
36 Parking lights
38 Deposit of ore
39 Too much medication
42 Be infatuated
43 Arouses
45 Vacuum tubes
46 Joined up: abbr.
48 Limited term
49 Kind of wagon
50 Hungry as —
52 Listing
55 Paris airport
56 Loyal
57 Spartan queen
58 Biographer Leon
60 Untruth

Last week's puzzle

C	R	A	I	G	■	C	O	L	T	■	R	A	F	T
L	O	I	R	E	■	A	G	E	E	■	A	L	L	A
A	L	D	E	N	■	B	R	I	G	A	D	I	E	R
W	E	E	■	E	D	I	E	■	■	C	I	T	E	S
■	■	D	O	R	A	N	■	L	I	R	A	■	■	■
A	R	E	N	A	S	■	P	A	T	E	L	L	A	R
L	O	C	A	L	■	G	I	V	E	S	■	I	L	A
I	R	A	N	■	M	I	T	E	R	■	P	E	O	N
B	E	M	■	M	A	J	O	R	■	C	O	U	N	T
I	M	P	R	I	S	O	N	■	N	A	N	T	E	S
■	■	■	E	S	T	E	■	T	E	P	E	E	■	■
A	R	E	A	S	■	■	N	E	W	T	■	N	A	P
C	O	M	M	A	N	D	E	R	■	A	B	A	S	E
T	O	M	E	■	A	D	A	M	■	I	O	N	I	A
S	T	A	R	■	B	E	T	S	■	N	A	T	A	L

Comment/News

Little Jessica and Solomon's sword

Gerald Oosterveen

On Feb. 8, 1991, Cara Clausen, an unmarried mother in a small Iowa town gave birth to a little girl. After deliberately listing the wrong man as the father, she gave her daughter up for adoption. The Michigan couple who received her named their little girl Jessica DeBoer.

Only three weeks later, depressed and filled with remorse, Cara told the real father, Dan Schmidt, about his little girl who now lived in Michigan. Because Schmidt had never given up his parental rights he decided to fight for her return. The couple also married and last June had another daughter.

The DeBoers refused to give up the girl who they considered their child. Because of the conflict, the adoption was never finalized, and the DeBoers lost almost every round in the Iowa and Michigan courts. Each time they appealed, they lost.

On July 30, 1993, they lost their last appeal to the United States Supreme Court. On Aug. 2, two-and-a-half-year-old Jessica, screaming, "I want my daddy, I want my daddy," was taken from the only parents she has ever known and given to the natural parents who are strangers. She will now be called Anna Schmidt.

Opposing views

Jessica's case has energized groups on both sides of the issue. Groups representing adoptive parents argue there must be more protection for those who open their homes and hearts to abandoned children. Once in the home, the children should be allowed to stay there even if a birth parent changes her or his mind like the Schmidts did.

Groups fighting for the rights of biological parents say that an unwanted pregnancy creates so much stress that rational decision-making is virtually impossible. They say that blood ties should take priority over legal papers, and parents should be able to get their children back if they so choose.

Still others say that both sets of parents had their own agenda, which was allowed to take precedence over the rights and needs of the child. The DeBoers saw in Jessica the child they had so long wanted and were unable to have naturally. Their hearts did not wait for the legal adoption process to run its course. To the Schmidts, Anna was their flesh and blood and, whatever their lovers' quarrel may have been, this biological tie united them into a firm determination not to rest until they had her back.

Many questions

One wonders about a legal system that allows endless manoeuvring and delays, meanwhile allowing the love between the DeBoers and Jessica to become more intense and more desperate, and the intense feelings of the Schmidts to become even more determined. The wrenching process took more than two years when a swift decision in 1991 would have saved all participants much pain and a great deal of money.

One wonders how the DeBoers will cope now that their little girl is gone from their home, though likely never from their hearts. What will this do to their marriage? Will their love be strong enough? Will they dare try to adopt again?

One almost wishes that instead of a legal system that takes years to come to a final decision there still were a Solomon willing to bare his sword and offer to give half a child to each demanding set of parents (1 Kings 3: 16-27). Solomon, of course, knew well that a parent's love is always willing to sacrifice on behalf of the child, even at the cost of great personal emotional anguish. He presumed right, and all ended well.

One wishes that the DeBoers and the Schmidts somewhere along the line could have stopped to consider what they — not the legal system, but they themselves — were doing to the child. One wishes their love for the child had been sufficiently great so they could have said, "For the sake of the child's happiness I will give up my claim to her."

But perhaps that presumes an altruism of modern parents which possibly they no longer possess. Both sets of parents, I am sure, believe that they fought on behalf of the child, not themselves.

To be sure, Solomon's proffered solution could have meant death to the child had he misjudged the situation. But who is to say something precious did not die in this little girl as she was torn screaming from those she thought to be her parents?

How tragic that she, who mattered most, in the end apparently counted least.

Gerald Oosterveen is chaplain at EHS Christ Hospital and Medical Center in Oakland, Ill. He also serves as pastor of the Chicago Ridge Presbyterian Church and lives in Hickory Hills, Ill.

Russian Orthodox call for order

Bill Fledderus

MOSCOW —Patriarch Alexei II, head of Russia's 60-million-member Orthodox Church, has since its inception given full support to the bill requiring the registering of all religious groups in Russia (see front -page story). Alexei insists he is against any limitations on religious groups, but he and other church leaders argue that there must be some control over who is allowed to preach to Russians.

According to Yelena Speranskaya, the Orthodox official charged with monitoring foreign missionary activity, the bill was "an attempt to protect society from extremes, from the spiritual chaos that these foreign religious people can bring. Instead of consolidation they bring division; they introduce cults that never existed," she told the *New York Times*.

One prominent Orthodox priest told the *Washington Post* he saw the bill as a way of obstructing "someone like David Koresh from renting a stadium and preaching in Russia."

Others, such as Orthodox Rev. Vyacheslav Polosin, the parliament member who introduced the bill, use economic arguments: "We must prevent

Orthodox Church

foreign religious organizations from having an economic advantage over ... the poor Russian church."

Orthodox beset within and without

The proposed law is intimately tied up with the Orthodox Church's attempt to find a place for itself in the new Russia. The former state church considers itself the nation's true church by culture and heritage, but it has had little experience of religious liberty during its 1,000-year presence in Russia.

What's more, it is currently struggling to overcome popular opinion that it fatally compromised its integrity during its long coexistence with the Soviet state. (During Soviet rule all priests were carefully screened by the state, and many bishops and priest are still hounded by accusations of collaborating with the KGB.)

"If the Orthodox Church worked as it should [have]," Speranskaya admitted to the *New York Times*, "and rebuilt its mission, showed interest in new people and searched for new forms and approaches, it wouldn't be having these problems. But when your best is crushed for 70 years, it's very hard to restore it. That's why maybe we feel that Christians from abroad should be helping us, not competing with us."

Ecumenical relations in Russia "have been spoiled," according to Orthodox Rev. Vsyevolod Chaplin. "I heard a Protestant clergyman say on television that Russia could only join the civilized world by joining his church. In Smoloensk, the [Unification Church of Rev. Sun Myung Moon] convinced the local administration to require all schoolteachers to attend Moonie seminars, which is wrong," he told the *Washington Post*.

News Digest

Irene Bom, column editor

Belief low in Netherlands

CHICAGO — Belief in God is weakest in the former East Germany and the Netherlands, a recent University of Chicago study reveals. While 90 percent of people in the United States and Ireland believe in God, less than 25 percent of respondents in the former East Germany, and roughly half in the Netherlands, reported the same. The study adds that belief in an afterlife is growing among young people in Germany, Slovenia, Israel and Hungary.

Marital honesty rare

NEW YORK — According to a recent survey by *McCall's* magazine, 66 percent of married women consider it ethical to hide a portion of their spending money, and 55 percent think it's all right to check if their husbands are at the office when they say they're working.

Election ad formula promotes status quo

OTTAWA — If the success of each political party depends on campaign advertising time, election results for each party won't change now that a new formula has been adopted.

During an election campaign, radio and television broadcasters must set aside six and a half hours air time for sale to political parties. Last week a federal broadcast arbitrator divided that time according to how each party did in the last election, awarding the Conservatives 116 minutes, the Liberals 78, the NDP 55, and the Reform Party 17.

The Christian Heritage Party received 16 minutes, just two more than the Communist Party, at 14. The arbitrator declined a CHP proposal to give more time to smaller parties, saying that they can "equalize the difference" from larger parties by buying time on more stations in a particular area.